# THE RELIEF SOCIETY MAGAZINE

APRIL, 1917

**WE NOTE:**

**We have five Temples, one destroyed, two building**

**A picture of a Nephite Temple**

**President Emmeline B. Wells is 89 years old, 75 years baptized**

**Water-cress is the only cheap salad**

**Social work is the need of today**

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# The Relief Society Magazine

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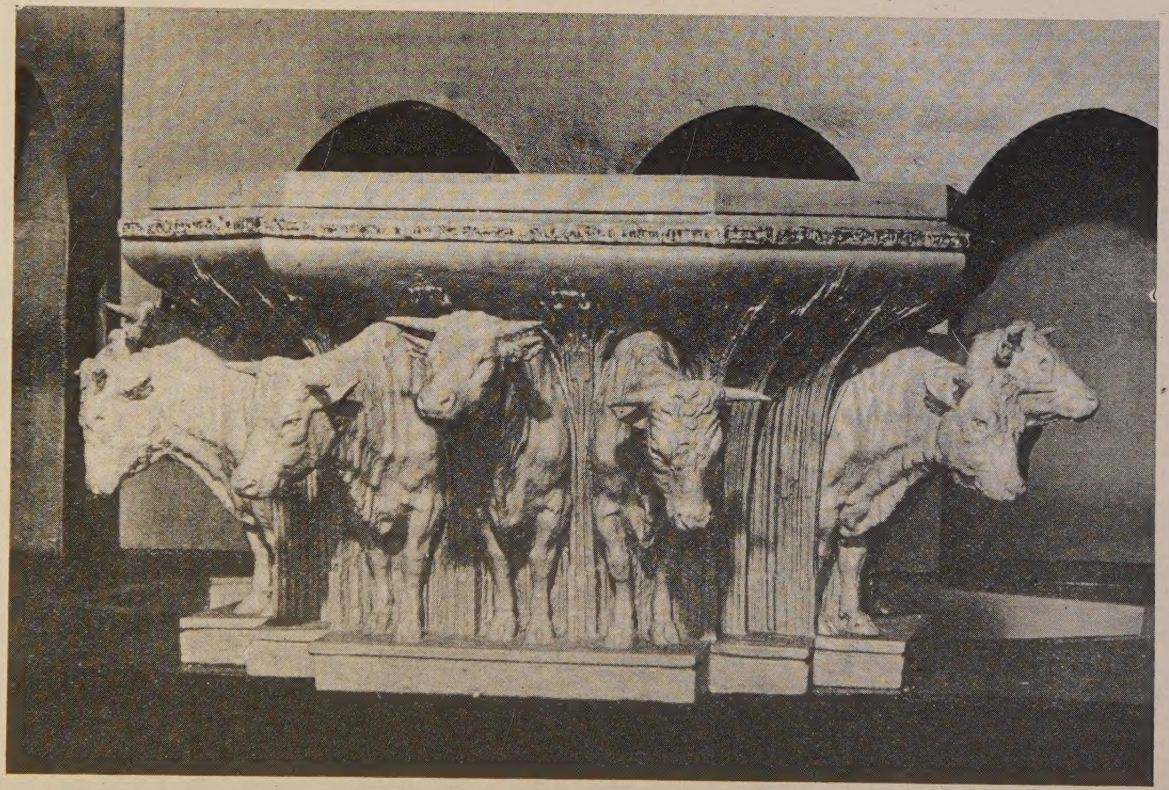


FONT FOR THE HAWAIIAN TEMPLE. DESIGNED BY AVARD FAIRBANKS.

THE

# Relief Society Magazine

VOL. IV. APRIL, 1917. No. 4.

## Latter-day Temples

History discloses somewhat freely the underlying reasons for temple building among the ancients. Both the Hebrews from their earliest history as well as the Egyptians, Babylonians, Assyrians, Hindus and Chinese built temples in which to perform sacrificial rites and to administer ritual services to neophytes, and to store the records and sacred works of the various peoples who built these sacred houses to their gods. The Hebrews alone tolerated no images and accepted no human sacrifices. The rituals or ceremonies of initiation for the priestly candidates were all performed in that sacred secrecy which guarded the rites by penalties of destruction and divine wrath. For this reason only, vague tradition and veiled allusions in the Scriptures, permit the modern student a glimpse of the hidden mysteries of the temples.

The pagan temples were similar in ideals and in some cases similar in construction to the great original Hebrew and Semitic holy houses. Indeed, all of the great original structures and ceremonies are but a corrupted remnant of the great original and divine plan which was revealed to the ancient prophets from Adam down to Noah, from Noah to Moses, to David and to the Savior Himself. These mysteries and sacrifices had for their root or foundation, the great atonement of our Lord and Savior. With the destruction of the temple in Jerusalem these things passed away and went with the Bride into the Wildernesss, where they were hidden from the memory of man. Only the Masonic ceremonies remained as a fragment of the truth bequeathed from an alien source from the days of Solomon down through the ages.

When the Prophet Joseph Smith was commissioned of God the Father and His Son Jesus Christ to restore the everlasting gospel to the inhabitants of the earth, the revelations which were given him included as the final crown the ceremonies and rituals of baptism for the living and the dead and those keys and bless-

ings which alone unlock the door to the Kingdom of God for such candidates as are privileged to enter there.

THE KIRTLAND TEMPLE. (Still standing.)

The first temlpe built by the Prophet Joseph Smith, the corner stones of which were laid July 23, 1833, was accepted by our Father in a series of glorious manifestations and revelations which are thrilling in their intensity and power on the printed pages of the Doctrine and Covenants, Section 109.

Here Elijah visited the Prophet as Malachi prophesied he would do and committed, through Joseph, the keys of salvation for the dead which turned the hearts of the fathers to the children and the hearts of the children to the fathers. The ceremonies administered in this temple, however, were but preliminary to the final blessings which were to be revealed and instituted in the temple at Nauvoo.

On the banks of the Mississippi River, April 30, 1846, the Nauvoo Temple was dedicated privately and later publicly on

May 2 and 3, and the Saints received their endowments before leaving there. The corner stones of this temple were laid by the Prophet Joseph Smith April 6, 1841. Built under the most strenuous circumstances, the glass and nails costing over $2,000 was contributed by the sisters of Nauvoo in that donation known as the Sisters' Penny Subscription Fund. The font was dedicated by the Prophet himself for baptisms for the living and the dead on November 8, 1841, and the main structure sufficiently completed, in 1846, for the full ceremonies of the endowment. These were to be given after the pattern laid down by the Prophet Joseph Smith who had revealed and taught them to the Twelve and their wives with other leading brethren and sisters. These ceremonies were given under his direction in the upper room or hall over the Nauvoo store. The temple at Nauvoo saw the entrance of thousands of eager Saints after the martyrdom, who knew that they were about to be driven into the trackless west, away from their city and temple. Many baptisms for the dead were also performed.

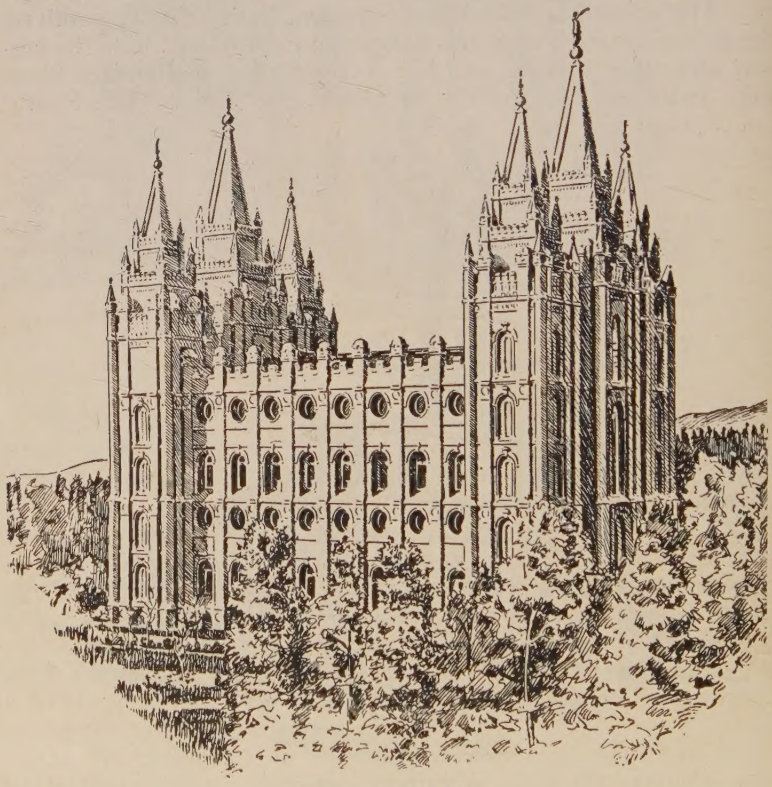
The writer has often heard President Bathsheba W. Smith refer to her experiences at this period, and she related how she herself and other women with her received their preliminary blessings under the hands of the Prophet's wife, Emma Hale Smith;

THE NAUVOO TEMPLE. (Destroyed in 1846. Cost $1,000,000.)

and then how they joined with their husbands in the completion of the ceremonies, led and taught as the company was by the Prophet himself who explained and enlarged wonderfully upon every point as they passed along the way. The testimony of our present President, Emmeline B. Wells, will also be interesting and valuable at this point. She has recorded in the pages of one of the old numbers of the *Exponent* the names of the men and women who had their endowments under the hands of the Prophet Joseph Smith.

The Nauvoo Temple ceremonies were presided over, after the death of the Prophet, by Brigham Young, President of the Twelve Apostles. He was assisted by Heber C. Kimball and Willard Richards and others of the Twelve, while some of the sisters who labored in that temple were: Mary Fielding Smith, Eliza R. Snow, Elizabeth Ann Whitney, Mercy R. Thompson, Desdamona Fulmer, Leonora Taylor, and Bathsheba W. Smith.

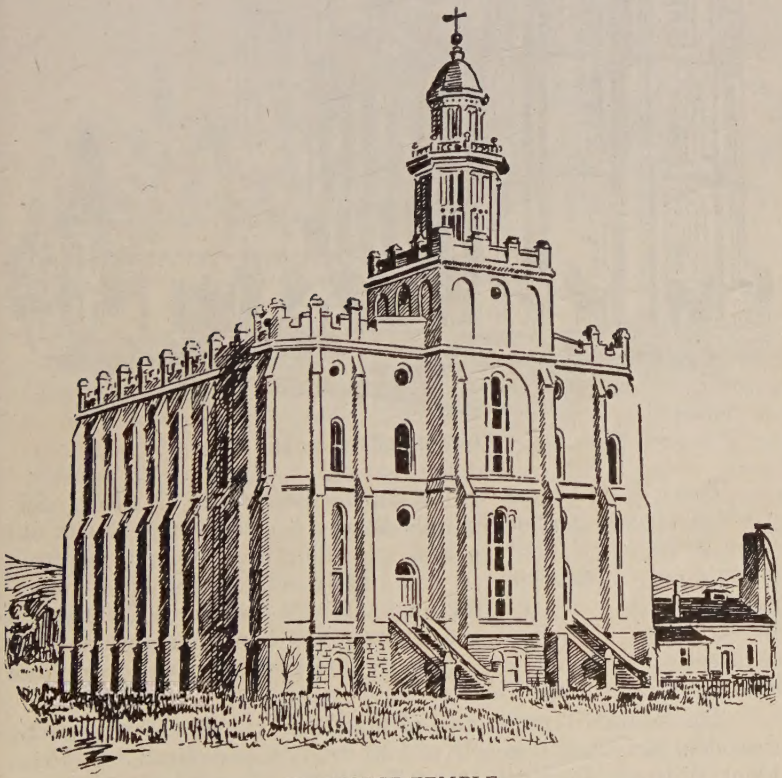
The Temple was destroyed on the evacuation of Nauvoo, in 1846.



SALT LAKE TEMPLE.

After the Saints arrived in Salt Lake City, the first official act of President Brigham Young was to indicate by the voice of inspiration the spot where the temple of the Lord should be erected. Forty years were consumed in the building of a $4,000,000 structure which is the wonder and admiration of every visitor and tourist, while it is the object of love and veneration in the hearts of all Latter-day Saints. Unique in its architecture, supremely grand in its simplicity, it is the symbol of the eternal faith and hope of a people who believe in God and in the mission of the Savior of the world. This temple was completed and dedicated April 6, 1893, and has seen the redemption of hundreds of thousands of the dead kindred of the Saints as well as the marriage of tens of thousands of the children of this people. Beautiful without and within, it is a shrine for which the people strive.

Long before the completion of the Salt Lake Temple the St. George Temple rose white and stainless in its embrasure of green



ST. GEORGE TEMPLE.

shrubbery and its background of the black and red-gold hills which rim the picture. The St. George Temple was costly in the extreme because of the care which went into its construction. Exquisitely simple in all its appointments, it is still a retreat for the weary and an open door to the imprisoned dead. It was completed and dedicated by President Brigham Young, January 1. 1877, and its doors have never closed since that day.

LOGAN TEMPLE.

The Logan Temple was begun on September 17, 1877. Situated upon a commanding hillside, the Logan Temple looks out upon a valley of verdure and exceeding richness. Seen from every point of that valley it is a stately, white sentinel of guardianship and peace. It is the mecca for all the Saints dwelling in the northern portion of the Church and has been always filled with the spirit of tender sympathy and companionship for those who enter its doors.

The Manti Temple, the ground for which was broken by President Brigham Young April 30, 1877, was dedicated by President Wilford Woodruff, May 21, 1888. Cost, $1,000,000.

In this temple has been witnessed many glorious manifestations, both at its dedication and at subsequent periods. The benign influence of President Daniel H. Wells, and, later, President Anthon H. Lund, and now President Lewis Anderson permeates these sacred courts and enfolds all who enter with the benediction of peace.

MANTI TEMPLE.

It is not too much to say that the women of the Latter-day Saints during the last ten years have done a great deal through their labors and their writings to renew the spirit of temple work in the midst of this people. Classes have been established and conventions held in many of the stakes of Zion for the study and practice of genealogy. During the last two years every member of the 41,000 women of the Relief Society has been required to attend the temple in her district once a year in person, or to send a substitute. It is really impossible to estimate the force and power which the women of the Relief Society through their united efforts have set in operation. It is like a stone cast into the sea—small though it may be, the waves set in motion thereby will never cease until their circles reach the shores of eternity.

A new phase of their labor in this connection was inaugurated last September in what is known as the Sisters' Penny Subscription Fund, and the readers of this article will be interested to learn that through the modest and quiet efforts of this fund

considerably over $3,000 has been sent in to the General Board Office for the six months' term ending with January 1,1917. It seems almost unbelievable that such a thing could be when so little has been said and almost no preaching has been done on the subject. It creates a feeling of awe to contemplate the power possessed by this organization known as the Relief Society.

The Prophet Joseph Smith was the pioneer temple builder. He laid down the pattern, he revealed the principle, he established the covenant. Two temples were built under his direction. The ceremonies of marriage and endowment, of baptism for the dead, and ordinance work for the dead, were revealed and established by him and taught to the people in Kirtland and Nauvoo. His last labors and teachings centered in the temple work, and he told the people that this was the most important responsibility resting upon their shoulders. He said that those Saints who neglect this work in behalf of their deceased relatives, do it at the peril of their own salvation.

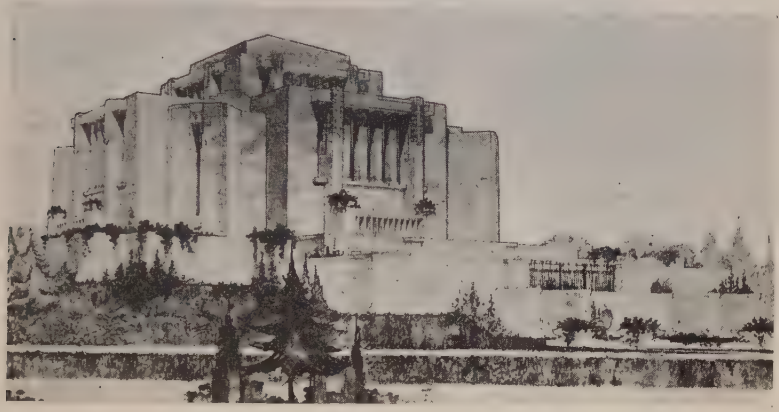
Following him came President Brigham Young who also was a temple builder. He planned and built the temple in St. George, planned and laid the foundations of the temples in Logan, Manti, and Salt Lake City. Like his file leader, the Prophet Joseph Smith, his thoughts dwelt solemnly upon the necessity of this work, and his last years were dedicated to the preparation of the people for a millennium of temple building and temple work.

With his death and the subsequent persecutions and prosecutions of the leaders of this people by their enemies, the work was somewhat delayed and hindered. President John Taylor dedicated the temple in Logan, and President Wilford Woodruff the temples in Manti and Salt Lake City, while President Lorenzo Snow was president of the Salt Lake Temple during his brief presidency.

President Joseph F. Smith is our third great temple builder. He has dedicated the ground for the temples in Canada and Hawaii, and will under the blessing of the Lord, dedicate them both, and, we hope, break ground and dedicate other temples in other parts of Zion. It is under his administration and through his sympathetic leadership that temple work has grown and developed until every town and hamlet in this Church feels the stirring impetus of this crowning labor of the Latter-day Saints. We may well offer up our prayers that he shall be with us to lay the foundation of the temple in Jackson County.

No more cheering news could be given to the Latter-day Saints than the announcement that a temple would be erected in Canada for the Saints living in that portion of this land. The active labors of President Edward J. Wood in encouraging gen-

ealogical activities, and the pleasant situation of Cardston, determined the choice, no doubt, of the sightly hill upon which the Canadian temple is now being erected. The cost of this temple has far exceeded the estimates, as native stone has been chosen with which to build it, and war times have necessarily increased greatly the cost of material and labor which is going into this



CANADIAN TEMPLE.

beautiful edifice. It is a comforting thought that every penny contributed by the sisters of the Relief Society may help to buy the glass and nails for this temple in far-off Canada, even as their pennies purchased the glass and nails for the temple in Nauvoo. We shall have a claim upon the blessings which will be given in this temple at its completion. It is an interesting phase of the situation here to know that President John Taylor and the martyred Patriarch Hyrum Smith's wife, Mary Fielding Smith, mother of President Joseph F. Smith, accepted the gospel in eastern Canada along with Elder Joseph Horne and his wife, M. Isabella Horne, Lydia Goldthwaite Knight, Amos Fielding and other noted pioneers in the Church.

The last temple site chosen and dedicated by President Joseph F. Smith is that situated at Laie on the island of Oahu, Sandwich Islands on the Church plantation. President Samuel E. Woolley has long maintained the fact that the Lord inspired his servants to build a temple for the ocean-girt isolated people of Hawaii. President Joseph F. Smith dedicated this ground on June 1, 1915, and that temple is nearly completed. It will be a small temple, comparatively speaking, accommodating but fifty in a company, but beautiful for situation and comely within and without. The singular prophecy made by President Brigham

Young at the laying of the corner stone of the Salt Lake Temple, when he told the people that temples would be built in the future

UNFINISHED HAWAIIAN TEMPLE.

HAWAIIAN TEMPLE.

containing flower gardens and fish ponds upon the roof thereof, seems likely to be fulfilled in the plans made by President Wool-

ley for such adornments on the Hawaiian temple. This temple will, no doubt, be ready for dedication during the early summer months, and it is anticipated that 10,000 Hawaiian Saints will be in attendance at this service, thus disappointing somewhat the hopes of some of our Saints in Utah who have been attracted by the thought of a possible excursion at the dedication time, to this "paradise of the Pacific." All in good time these things will come, and when the Hawaiians themselves measurably satisfy their own righteous desires in temple labors we may hope to have an opportunity of some future visit and labor in this beautiful temple.

In connection with the labors of the Saints to redeem their dead in the temples, the study and practice of genealogy is an absolute necessity. We are a kingdom of priests and priestesses and among the wonderful privileges and responsibilities that accompany the priestly office is the art and science of recording the genealogy of the living and the dead. The Levitical Priesthood in Moses' time and the Priesthood long before his time were trained in this science. It is given now as a great honor to every member of this Church to become his own genealogist and the genealogist of his or her family. It will be impossible—it has been and ever will be impossible—to perform work for our dead kindred unless we have their records, and these records properly prepared in books suited to temple purposes, so that the preparation of genealogies lies at the root of all temple labor.

We have been furnished with an account of the pioneer gen-

MISSION HOUSE AT LAIE.

ealogical class held in Hawaii by Mrs. Leah D. Widtsoe on a recent visit to those islands. She says:

"THE FIRST CLASS IN GENEALOGY AT HAWAII."

"The Temple in Hawaii is fast nearing completion. It is planned to accomodate fifty people, and it is hoped that drawing as it will from all the Polynesian group of islands, it will be occupied most of the time.

"The question often asked is: 'Will the people have their genealogies in such shape that they can make full use of the temple when it is dedicated?' To one who never sees beyond the mere accomplishment of man's power, the question must be answered decidedly in the negative, because, while the people themselves have kept their family records only by tradition, even the ruling families have been very remiss in this respect.

"During a recent visit there, I was much impressed with the necessity of the Hawaiian Saints generally and individually making a systematic beginning in this great field, so that there will be work for them to do from the beginning. In conversation with President S. E. Woolley I asked if he had any objection to my urging this upon the Saints publicly, if I had a chance. He gave his consent, so when the Relief Society of Hon-

PRESIDENT SAMUEL WOOLLEY, ELDERS AND SAINTS AT LAIE.

olulu asked me to be present at their meeting and speak to them, I chose as my theme, the necessity of gathering genealogy.

About a week later at a meeting of the Relief Society, at Laie, the same theme was chosen, and the sisters became every much interested—so much so that they insisted upon having a class formed for study upon this subject.

"I talked with President Woolley and assured him of my willingness to help them make the right start in this direction. But since I had not come with any special commission from the genealogical authorities and also, of course, because I was not familiar with their language, I could not take them very far.

"I explained to the Saints in general that inasmuch as the Lord never required His children to perform any task unlesss the way was made clear, nevertheless, His children had to put forth their own effort and use their own intelligence or the Lord's help would be useless. And while the gathering of genealogy in Hawaii may seem hopeless to many, there was a very simple beginning to make—and we could never climb any mountan, be it high or low, except by taking one step at a time. The first step in gathering genealogy is to start with the living.

"I had with me the guide book of the Relief Society and used the simple instructions there for beginners, adding some things from my own experience.

GENEALOGICAL CLASS IN HAWAII.

"The first class met at Laie in June, 1916, in the large mission home, Lani Huli, and consisted of the following: President Samuel E. Woolly; Sisters Ivy K. Apuakehau, Violet Meyer, Kanoe Kekauoha, Kapili Luahiua, Makanoe Makakao, Rebecca Bridges, Lilia Cummings, Ellen C. Cole.

LAIE PLANTATION.

"President Woolley was invited to be present and a very good start was made. Another class was called for one week later and the sisters were asked to come with the names and dates of their own families, as far as they were able to gather them in one week. One of the best lessons learned from the entire course was that it is no light thing to gather the records of one's own immediate family, unless careful records have been kept, and that it is a vital thing to keep these records for the future.

"The points that were brought out in these classes was the sacredness of these records, and that some place in the home should be chosen, even though a box or a drawer, where these records would be safe; and that as far as possible no record should be taken on loose leaves. A few of these preliminary instructions were emphasized and the Saints urged to make the work as near correct as possible from the beginning, thus saving much time and the many mistakes made by our home people before we knew how to do this work correctly.

"The system of numbering the individual names was taught, as also the grouping of the names into families. Also some general instructions regarding the keeping of the note book and the copying and care of the larger Family Temple Records.

"They were urged to use some form of family record book

for their own living families, so that records may be correctly kept now for future generations.

"Sister Ivy Kekuku, President Laie Primary Association, arranged a picnic party for the Primary officers and a few friends on the 24th of July. We were glad to be in the party. One of the most beautiful summer resorts on the islands, belonging to a wealthy family of Hawaiians, is not far from Laie and permission was obtained to spend the day there. While resting and enjoying the beauties of the place, some one suggested that a picture be taken of the first genealogical class in Hawaii. All of the sisters of the class were not present at the picnic, but a snap shot was taken of the few who were present and a copy of the result illustrates these notes.

"The Hawaiians are truly a branch of the House of Israel and the Lord certainly is mindful of them. President Woolley's remark must come to pass: 'The Lord has made it possible to build a temple here. And will the Saints be able to gather enough genealogies to keep it busy? Of course they will. The Lord has never yet required anything impossible of His children. He will open the way.'

CHURCH AT LAIE.

"He surely will; but, dear Saints, we will have to 'walk in the way.' The Lord has never yet done for his children what they may do for themselves. We must be up and doing, fill our lamps, trim our wicks so that when the cry goes forth, 'Lo, the

PICTURE TAKEN FROM LORD KINGSBOROUGH'S WORK, "MEXICAN ANTIQUITIES," PUBLISHED IN 1831.

Temple is finished,' we may not be kept on the outside because we preferred ease to effort, and let our lamps burn too low.

"May the Lord bless the efforts of his children in this far off land!"

In connection with temple building amongst this people there is a very remarkable circumstance to which we call attention as the closing thought in this article. We have read in the Book of Mormon of the temples built by the descendants of Lehi and Nephi. Ruins have been scattered here and there, especially in South and Central America. The Central American ruins have been described and illustrated by a number of discoverers. Over eighty years ago a gentleman by the name of Lord Kingsborough published in a costly set of books, the result of his discoveries in Yucatan and other parts of Central America. Apostle Orson Pratt paid $500 for this set of books and these are now stored in the Historian's Office of this city. One of these large volumes contains beautiful engravings of the ruins there discovered; among them is the picture of a building found engraved upon a large box lid, and we reproduce it here as a most curious illustration of the temple built by the Nephites. If such a thing were possible one would think that the Prophet Joseph Smith might have chosen this design upon which to pattern the temples in Kirtland and Nauvoo, and more particularly does it resemble the outlines of our Salt Lake Temple. We commend this similarity of temple design and structure to the skeptically minded who need confirmation, as well as to the sacred and serious contemplation of those who love the work of the Lord.

How wonderful are Thy works, oh Lord—how perfect are Thy designs—how harmonious are Thy laws! Under the shadow of the Temple walls we dedicate to Thee anew, our best efforts to save the living and to redeem the dead.

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## NOTICE TO GENEALOGICAL WORKERS.

There will be a meeting held at 4:30, April 7th, 1917, in the beautiful new class room of the Genealogical Library quarters of the palatial Church offices. All invited. Topics to be treated: Reports and Problems.

## SUBSCRIBERS:

All subscribtions to magazines must begin with the March number. Other numbers exhausted.

# Birthday Celebration of our Honored President

President Emmeline B. Wells was eighty-nine years old somewhere between the striking of midnight on the 28th of February and the 1st of March, and as the first of March was the anniversary of her baptism seventy-five years ago, the General Board of the Relief Society celebrated both days appropriately.

On Wednesday, the 28th, the Board tendered her a beautiful complimentary luncheon in the Hotel Utah. The menu included roast turkey, for Aunt Em relates the story of her first real birthday anniversary, when she was four years old. She was sent to bring her grandfather to the dinner and she trotted along by his side until they reached the old home. He spent the time at the party in reminiscences of his Revolutionary experiences. The principal item of the feast was a turkey, roasted on a spit before the open fire.

At the luncheon various wise and otherwise remarks were made by the members of the Board in honor of the occasion. Our President herself responded to these gracious sentiments of love and appreciation in her usual happy way.

The next day a public reception was given in the Bishop's Building where a program was given as follows:

Mrs. Elizabeth S. Wilcox read one of Aunt Em's poems; Prof. Willard Wiehe, accompanied by Prof. J. J. McClellan rendered two exquisite solos; Mrs. Nellie Druce Pugsley sang, "The Last Rose of Summer," and Horace S. Ensign sang, "Give Me the Sunshine of Your Smile," in his best voice; our Chorister, Lizzie Thomas Edward rendered "The Swallows," in a delightful manner. The meeting was opened by Elder Hyrum M. Smith and remarks were made by President Heber J. Grant.

Other leaders who were present were: Elder Rudger Clawson, Orson F. Whitney, Elder J. Golden Kimball, Bishops O. P. Miller and David A. Smith.

One of the delightful features of the occasion was the charming tribute paid by Mr. H. G. Whitney to the guest of honor which was both touching and witty.

Counselor Clarissa Smith Williams presided on the occasion with dignity and grace.

In her response President Wells said she was glad her ancestors had been soldiers in the Revolution and in the French and Indian wars, and that her mother had danced with Lafayette. She herself had known many great men, but the greatest of them all was the Prophet Joseph Smith. She bore a strong testimony to his life and mission and to the many stirring events associated

with Nauvoo and the martyrdom. She remembered when the Temple was built in Nauvoo, how honored she felt to assist in preparing dinner every day, in the upper floor of Parley P. Pratt's partially finished house, for nine of the twelve apostles. She thought and still thinks that no greater earthly honor could be given socially to any person, and it seemed almost as remarkable as dining with the Savior. Now-a-days it seemed to her that our young people dine with the Presidency and Twelve Apostles without any sense of reverence or real appreciation of the honor they enjoy. She closed with her blessing upon all and a strong testimony to the truth.

The meeting was dismissed by Elder Rudger Clawson, and a beautiful souvenir card was given to all present.

## Our New Board Member

MISS LILLIAN CAMERON.

The members of the Relief Society will be interested to know that we have a talented young worker added to our General Board.

Miss Lillian Cameron is the daughter of David and Sarah A. Childs Cameron. She is of the third generation in the Church on her father's and the fourth on her mother's side. Her father was born in Scotland and her mother in England. She was born in Utah. She has been a teacher in the Sunday Schools, in all the grades, and in the Y. L. M. I. A., having acted as First and Second Counselor in the Eleventh Ward Mutual. Her best public work, however, has been done in the Genealogical Office. She went into the Historian's Office in 1908, and in 1909 she went into the Genealogical Office. Very shortly thereafter she became Assistant Librarian, which position she still occupies. She is one of the most expert workers in the Scandinavian pedigrees in the Church, that is, she is able to follow out the intricate tables and reduce them to the standardized American form for temple purposes.

She has acted as stake chairman of the Temple work in the Ensign Stake Board Relief Society, giving splendid satisfaction by her labors.

She is naturally refined, intellectual, and her expert knowledge of genealogy, as well as other educational topics, makes her an invaluable help to the General Board. We welcome her to our circle.

# Winning the Man's Mother.

*By Ida Ipswich.*

"Did you order that chicken for tomorrow, Jim?" Lucy Mackson imprisoned her big-boy husband in the corner of the kitchen by the baking table, where he had slipped to playfully pilter some of the cake dough she was assiduously stirring.

"Tastes just like it used to when mother would turn her back, and I was barely tall enough to jab a spoon into the jar or gouge out a mouthful with my dirty finger," laughed the man, evading her question and teasingly smacking his lips over another sip of the golden mixture.

"Here!" cried the wife with mock severity, "you'll eat it all up so I won't have any angel food for tomorrow. But you did not answer my question, now confess your sins—did you forget the chicken?" There was the tender light of young love in her eyes but she held an egg-beater over his head menacingly.

The youthful husband pretended to quake under such a deadly weapon and hastened to declare that he had remembered the pesky fowl—the troubled look did not come into his eyes until the happy little wife turned away.

"Lucky thing for you that you did as you were told for once," she chimed sweetly. "You know—" turning to the neighbor woman and close friend who had just dropped in for a moment's chat—"I've invited Jim's mother up for dinner tomorrow—hence all this pastry. Oh, I'm going to have a fancy spread, all right. Here, laddie," she ordered with naive charm, "you may crack the nuts for the salad."

Standing behind his wife the man's expression was one of dejection and anxiety. Her jolly enthusiasm smote him to the heart, but he affected a careless note, as, not being able to let her chatter on this way, he burst out.

"Oh, ah,—a—by—the—way, Louie, I forgot to tell you, I went around to see mother and—and, by George, as luck will have it she'd just put a quilt on the frames—right in the living room where it couldn't be left, you know—and it will take her all day tomorrow to get it off—she's doing it alone and its fine, she told me. So, you see, it will be quite impossible for her to—a—get here. But we'll have the spread just the same," he worked himeslf into a lively manner—"and invite your mother over."

"Not coming!" there was painful disappointment in the amateur cook's ejaculation and heedless of his last suggestion she

cried again with incredulous astonishment, "your mother isn't coming!"

"Why no, you see, Louie, she couldn't leave the quilt that way—"

"But"—a gravely puzzled look through which the gleam of a new discovery was slowly struggling, showed plainly in the mobile face of the slender matron, "but—a—" she protested recalling something—"your mother had just put a quilt on the last time I sent for her and also, now I come to think of it, the time before and the time before that it was, let me see, something she couldn't leave—I forget now. And, really, she hasn't been here since—a—why, since you went into business for yourself, Jim—" Lucy Mackson searched her husband's face with awakening perception—"I wonder if she's—" then remembering the guest in the room and that this was a family affair she ended vaguely—"if anything's wrong," though her eyes kept on questioning.

"O no, of course not," Jim assured her, a quality of positiveness in his tone that was clearly forced. "Everything is all right, and say, I'll scamper over and engage your mother for the morrow's guest of honor, what do you say?" but without waiting for her assent or the contrary, he took the kitchen steps at a bound and fled through the garden to the next house. His wife gazed absently after him, a deepening suspicion gradually replacing her mystified amazement.

The unwitting caller, to relieve the tension and having jumped at an obvious conclusion, vouchsafed a little sympathy.

"It's a good thing your mother lives near you, if your husband's people are going to treat you so coldly."

Lucy Mackson's fresh flushed face showed no sign of having heard this remark. She seemed lost in curious speculation. Her friend threw out another line.

"I'm sure you've been splendid to Jim's folks. You've had dinners and dinners for them and entertained them royally"—she warmed to her subject—"especially his mother. And now for her to act like this! I've noticed none of them have been near you for ages." She waited a moment but as her hostess still ignored the bait to unburden her wrongs, persisted, "Oh, I know these mother's-in-law—had one myself. *I* was like you, I took Harry's folks right into my arms, you know, and for a time we got along famously. But Harry's mother wanted to manage our affairs and when we deliberately started on a course she did not approve she began to act queer. I didn't pay any attention to it for a long time. At last she wouldn't come to our house any more and treated me cooler than frost when I went to see her. To cap the climax she turned all the family against me, then my patience gave out and I broke diplomatic relations with the

pack of them." She gurgled amusedly at the recollection then added. "We haven't visited with Harry's mother for three years, and after all those strivings, snubs, disappointments and heartaches, I tell you, it seems good."

Mrs. Mackson was listening intently, now, astonishment and wonder in her sensitive face.

"But doesn't Harry miss his mother awfully?" she marveled in a calamity stricken tone.

"Well, maybe he does, but it can't be helped. We've got to live our lives in our own way, and if it doesn't suit her why we can't be blamed. She cannot expect to direct me nor Harry either. Then we have my mother."

"Yes, that is lovely for you—but what must it mean to a man to be estranged from the old home with its memories and associations and particularly from the love of his dear, faithful mother? And she must be dreadfully unhappy never to see her boy!" Lucy Mackson seemed pondering aloud, her face a study in sympathetic abstraction.

"It's her own fault," sighed the neighbor woman. "I did my best. And my advice to you is the sooner you give up trying to get along with them now they are set against you—which is plain to everybody—the better for your peace of mind."

They talked on for a few minutes then the visitor took her leave and Mrs. Mackson, her joyous preparation at a standstill, stood in perturbed, puzzled, idleness for a long time. Presently there was a faint sound somewhere in the interior of the little bungalow that roused her. She hastily washed her hands and tripped out of the kitchen, her young face illuminated by such a smile of glorious anticipation one would have thought her going to meet a lover—except that she did not stop before the mirror to smooth her hair. In a trice she was bending over a daintily draped basket from which now issued the soft, velvety cooing of a little babe.

"Mother's idol!" breathed the woman rapturously, lifting the pink and white morsel lovingly to her breast. "Mother's precious idol!"

"That's a new one," laughed the husband over her shoulder having tiptoed in to surprise her. "Mary calls her infant 'lambkin'; Allie says 'honey'; Vera, 'lovey'; Eva, 'pet'; and oh, I've heard many others but 'precious idol' is a new one. Trust my Louie for being original," he laughed softly and put his arm protectingly around the new mother and their first born.

"But isn't he precious!" cried the wife as the baby just old enough to recognize them held out his chubby arms and jumped gaily from one adoring parent to the other, claiming their whole attention. "Just think, dearest," there was a touch of sentiment

in the woman's voice, "you were once a little baby—love like this—your mother's joy! Think of all you have been to her—and she to you. And now you have left her—"

"It's life," defended the man philosophically, but his memory flew back with a sense of pleasure to the old home and the never-to-be-forgotten companionship of his devoted mother.

"But you can be all in all to her still, a wonderful comfort in her riper year if—oh, I don't ever want any woman to take my son away from me," emotionalized the new mother almost tearfully as she clasped her baby boy tightly to her.

"You want him to marry, don't you?" asked Jim still on the defensive.

"Certainly, but I want to make room in my heart for a daughter, if she will come in, and so keep my boy."

"Sure," murmured young Mackson, but with no assurance and the depressed look stole over his face again.

"Now, Jim," began Lucy, when the husband ensconced in the big rocker had pulled both mother and babe tenderly down upon his knee, "Tell me—what is the matter with your mother? And what is wrong with your sisters? Now I come to go over things in my mind, I realize not one in your family have been here for ever such a long time. What is the matter?

"O, nothing, nothing is wrong, Louie, that I know of," he replied rather lamely while the dejection in his face deepened. Lucy questioned and questioned but Jim would not admit any trouble. He just could not bring himself to tell his loving little wife about the storm of protest that was brewing among his people over their financial ventures. He was well aware that the whole family blamed Lucy for the initiative or for having driven their own favorite lad into debt and its burdens. He also knew they had determined to have nothing more to do with her.

"Let me see, if I remember correctly, none of your folks have been here since before Arbor Day, right after that you went into business for yourself," Lucy began to formulate a theory detective-wise, "I wonder if your mother is worrying about us not accomplishing what we have undertaken," she guessed with womanlike intuition pinning Jim down.

"Well, she may be—some," the husband admitted slowly.

"Poor dear!"

"But, of course," the man meditated aloud a trifle sorrowfully, "we have to plan for ourselves, now, mother can't expect to—"

"N-no, not exactly—" interrupted the wife, also meditating.

"She really hasn't any right—"

"She has a right to be happy and comfortable about her boy," Mrs. Mackson broke in again this time spiritedly while she pressed

her own child closer. "O, Jim, it's a shame to have your dear mother fretting about you and thinking you are going to fail." Then springing to her feet with sudden decision she exclaimed, "I have a plan—er—did mother say she would come over?"

"No, she wasn't at home."

"Then we'll have her some other time. Tomorrow you must get your mother over here."

"Dearie," Jim spoke sadly, "I don't see how it is—why it is—I don't understand—but I know for a certainty that she positively will not come."

"Not under ordinary circumstances," allowed the wife, "but you must bring her, anyway. Use strategy, anything, but bring her. Now I'll leave that part with you, so prove your resourcefulness. I'll take care of the rest."

Thus put upon his mettle the young husband determined to carry out his commission if such a thing were possible. He began to rack his brains for a feasible device to kidnap his apostatizing parent for he knew, having tried sympathetically for three months, he could never overcome her prejudice sufficiently to get her to willingly visit the daughter-in-law who was held in such gross disfavor.

It was twelve o'clock the next day, just a half an hour in advance of the time set for the dinner, before he really hit upon an acceptable course, even then he was in serious doubt. However, as the whistles shrilled for noon he rushed out of his new grocery store—the innocent cause of such offense—hired a taxi and dashed up to his mother's door in tremendous haste.

The elder Mrs. Mackson was sitting before the fire in the living room thoughtfully knitting—there was no quilt on the frames. Her son burst in breathlessly. It did not require any acting for him to appear agitated for it was with real trepidation that he began,

"Mother, I wonder if I can get you to do me a favor?" Throwing an arm about her shoulders he kissed her with genuine emotion.

"Why, my son," exclaimed the devoted and anxious parent in tremulous concern, "whatever is it?" The question was superfluous. As a matter of fact she *knew* the crisis had arrived, the crisis she had been dreading and fully anticipating. James had come to ask her to help him some way to save his credit, or home, or business, or all three. His striving wife with her million dollar ideas had brought him to ruin this soon. Poor boy!

"Whatever is it, James, my son? You know I will do anything on earth for you," she cried returning his embrance with the tenderest sympathy.

Jim felt like a cad. But, was it not to keep this loved one in his life that he was practicing such deception?

"Why, mother dear, it isn't anything serious," he assured her looking the picture of anxiety and glancing hastily around as though hunting for something—"I—I haven't time to explain now but will you get on your wraps and come with me? Here" —his searching eye discovered her old grey shawl, the old grey shawl of childhood memories he held out—"this and a fascinator will do—no one will see you, I have a closed car outside. Will you come?"

"Of course, I'll come," vowed the dear soul, trembling like an aspen leaf, while her son—kicking himself for a scoundrel—hustled her into the closed conveyance. The chauffeur drove like mad and before there was time for the exchange of a dozen words the short distance was covered and they stopped in front of the little bungalow. Expecting some crushing shock the lady followed her son into the very presence of the vexatious daughter-in-law.

That dainty little creature was in the act of putting the last of a steaming and savory meal on the dining table.

"Ah, we're just in time," cried Jim while his wife ran up and embraced the elder woman heartily.

"Oh, how good it is to have you here again, Mother Mackson. We haven't seen you for so long we are starving for a visit with you. Now sit right up and have dinner with us."

"But James," the deluded woman had a notion to act outraged and to decline ungraciously. She even thought of speaking her mind on the spot.

"Mother, will you do me the favor to eat with us?" Jim coaxed, a boyish mother-hunger in his eyes that was responsible for a relunctant capitulation. With unsmiling face she permitted Lucy to take the old grey shawl and scarf while Jim put her lovingly down at the head of the table. During the meal the man and wife kept up a steady flow of light conversation. They were jolly and mischievous and told such funny little jokes that the elder Mrs. Mackson could not possibly freeze up but instead actually indulged in a few unwilling chuckles.

Jim persuaded her to acknowledge his wife a remarkable hand at roasting fowl and Lucy reminiscenced about the good things Jim's "mother to used to make" and of which she had partaken with such pleasure when visiting at Jim's old home.

When the repast was over the man hustled around evidently preparing to go back to work. His mother stiffened slightly and looked about for her things.

"Well, James," she said in the manner of one announcing readiness for some solemn proceedure.

Jim looked at her in enquiring surprise.

"You said you wished me to do you a favor, I'm ready—"

"Oh," said her son as though suddenly enlightened, "sure, sure I did—I wanted you to break bread with my wife and me, and you can not imagine how much good it has done us. Now I'm going to leave you to visit with Louie and Jim Junior this afternoon and after a while I'm coming around with an automobile to take you home. You musn't leave on any account until I get back." With this rapid-fire explanation he gained the door and in another second dashed out, shaking his head doubtfully when out of sight over the greater task to be undertaken by the little unapproved helpmate.

Yes, it was the wife's turn now and her heart, too, sank with misgivings as she preceived the renewed uncompromising manner of her mother-in-law. The elder Mrs. Mackson was, indeed, dumb-founded and stood angrily staring first at the door which had closed behind her son and then at the flushed face of his young wife. At last she managed to speak.

"If you'll get my shawl—James wouldn't wait for me to find anything else—I'll be going, I can't stay today," her tone was frigid.

Lucy had to think quick. "Oh, please don't hurry, Mother Mackson," she pleaded, "I had a bit of news I wanted to tell you. You remember Vira Grey, don't you? Here, have this rocker, baby and I will sit on this stool beside you. You know Vira married Jack Neiber—well, they've just had the worst luck."

"Gone to the wall—I knew they would," was the mother-in-law's mental comment but she said nothing aloud, just premitted Lucy to put her into the easy chair where she sat interestedly listening in spite of herself but maintaining a very stern countenance.

"Yes, they have failed utterly—everything is gone," the hostess hastened on. "You know, he had as much as ten thousand dollars worth of property from his uncle when he married Vira but they have gone through it." The mother-in-law's ire and indignation rose almost to the point of boiling water over this revelation, but she was thinking of her own extravagant daughter-in-law instead of Vira Neiber. She winked hard to keep back the angry tears. Lucy proceeded.

"I know just how it happened, Vira and I have been life long friends, you know—" At this remark Mrs. Mackson, the elder, unconsciously nodded (these two girls had been friends, also the town belles and were alike in that both had been reared in considerable luxury). "You see"—Lucy chattered on—"after Vira and Jack were married they went right in for pleasure and

social leadership. First they spent three idle months on a honey moon trip. Then, Vira would have a much finer home than their means warranted. Next they went to the Exposition and squandered a lot of money. Since then they have entertained lavishly, they have a car, a box at the theater, and Vira has dressed exquisitely. Jack told us that from the first they had spent a good deal more every month than he earned and he had to borrow and so had mortgaged all his possessions. He was working for a salary, a large one, to be sure, but last week he lost his position because of neglecting his duties for auto trips, hunting excursions and other society calls, and now they haven't anything—not even a baby," the new mother's voice was gentle with compassion as she tenderly hugged her little one. "Another sad thing about it is that they cannot be comforted by the love and sympathy of Jack's mother as they have become estranged from her, that leaves her, too, to grieve over her boy's failure alone and disconsolate. Isn't it all too bad?"

This last deliberate parallel of her case with Jack Neiber's mother was almost too much for the abducted guest, she allowed herself no comment but her face was convulsed with the pain of self pity.

"Now Jim and I—" Lucy began her real plea—"are trying to lay a foundation for sound financial strength." The first Mrs. Mackson gasped at such audacity then swallowed the very gall of bitterness, her nose turned up, the corners of her mouth down, and her eyes burned with contemptuous unbelief. The younger woman went on. "When we were first married we didn't take a trip but reserved Jim's savings to buy our furniture. Then as Jim was making $90.00 per month we decided we could build this little house. It costs us $22.00 a month to live here and having borrowed from a building society the place will be paid for in the next eight years. That left us $68.00 each month for living expenses and by being economical we have managed nicely." Mrs. Mackson senior's lip curled more scornfully but with sweet oblivion Lucy continued, "But Jim's position at Baker & Co. was precarious. As their trade expanded Jim's work doubled, he was really being imposed upon, and if he complained he would be fired. Anyway, Baker's son-in-law was qualifying for the place and Jim knew it was only a matter of time until he would be hunting another job. The poor boy was just sick to be more independent! Well, since he had worked for Baker's eight years and had held every position from delivery boy to head bookkeeper he felt that he knew the grocery business pretty thoroughly and when he talked of starting a store of his own I encouraged him—I tell you, I believe in Jim. To be sure, we hadn't any capital and were in debt for our home but because he was ac-

quainted with the methods of that particular business and because he's a pusher and able to save, I knew he'd make good. I told him to go ahead and borrow the money to start on and I would not spend a cent above necessities until it was all paid."

In spite of the mother-in-law's fortified prejudice Lucy's common sense talk and earnest manner had mollified her considerably.

"But borrowed capital—" she muttered ominously.

"Mother Mackson, do you remember the Hudson boys?" said the little wife. "Emery Hudson made a fortune by understanding the economic exactions of a certain trade. Then not realizing himself what was at the bottom of his success he spent his entire savings setting his three sons up in business. Having such a good start he expected they would far exceed what he had done. They everyone failed. Why? Perhaps, from two primary causes. First, they had not been schooled in the various intricacies of the business they elected; second, the capital or money that comes easy goes easy. In other words a 'foot of climb is worth a mile of boost.'

"Jim and I are working to a plan. From what he makes we pay the $22.00 on our home, a certain amount of the principal and interest of our debt and live on the rest, be it much or little. Isn't that a safe basis? I've been wanting to tell you our intentions and working management for ever so long and get your approval and blessing. The fact is we need you. We want you to enter with us into our schemes and enjoy with us the expectations and realizations of all our hopes. If disaster should come, by some evil chance, how much easier we could all face it with our love and confidence in each other unshaken. But of course we expect to succeed. We believe in ourselves. We are going to make good, Mother Mackson, now you watch us!" The fire, determination and faith of the youthful helpmate penetrated the armor of the mother-in-law, hope came into her eyes and with it good will and —tears.

"Well, I believe you will, Lucy," she breathed, startled at her own words but determined to be game when fairly won.

When Jim returned he found the two women he loved best on earth talking and laughing and crying together and Jim Junior crowing happily over the victory.

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## SONGS FOR RELIEF SOCIETY CHOIRS.

We have extra copies—ten cents a dozen—of "Spring," "Hushed was the Evening Hymn," and the "Hawaiian Temple Song." Address Amy Brown Lyman, General Secretary.

# April Entertainment.

*By Morag.*

FOR THE RELIEF SOCIETY, FIFTH TUESDAY IN APRIL.

Now that Annual Day is over, it would be a good thing to recruit some new members for the local Relief Societies, and on the fifth Tuesday in April an "Acquaintance meeting" might be held. At the Sunday meetings during the month, a committee might greet all the strangers and hand them an invitation to attend the Acquaintance Social. Each member of the Society failing to bring a stranger or non-member to the meeting should be fined five cents. This feature will induce members to hunt up strangers. A folded sheet of notepaper is handed to each member to be filled with autographs of those present. These may be kept as souvenirs. Have a short, breezy program with demonstrations from the various departments of Relief Society activities, some music, and some light refreshments. Try this, and see if good will not result from your effort.

This same idea might be used as a ward affair and held in the evening. At this party, sealed envelopes might be handed to the guests. These to contain the following, or similar requests:

"See that no one near you is left alone without a word of welcome."

"See that all are properly seated."

"See that each speaker is properly thanked."

"Introduce strangers to bishop and ward officers."

"See that the room is well ventilated."

"If the room is too warm or too cold, speak to the janitor."

"Talk to people who seem timid and lonely."

"Dance with the chaperons and wall-flowers."

Commence dancing with a Spiral Hand-shake. All present form in one spiral line; this may extend several times around the hall. The bishop may be stationed at the inside end of the line. At a given signal he starts to shake hands all along the line. The one next to him follows, and so on until no one is left in line. When this is over every one present will have shaken hands with every one else, the ice will be broken and all will feel at home. Try this, and see if it is not worth while.

A SEED EXCHANGE SOCIAL.

For the rural communities, a seed exchange may prove a good idea for a social. Each guest is to bring a bulb, slip, root, or seeds, each to be done up in a quaint package with full direc-

tions for the growing of the contents and the disposal of the harvest. Curiosity will be aroused from this, first as the people try to find what the various packages contain. At a given signal the parcels are exchanged and opened secretly. Then rewrapped and exchanged again. Five minutes may be allowed for each transfer.

The seed exchange social should open and close with singing and prayer, and the following hymns from the S. S. Book are suggested:

"We are Sowing, Daily Sowing."

"What Shall the Harvest be?"

"Scatter Seeds of Kindness."

Refreshments suggested are: Seed cake (caraway), and buttermilk.

The tenth exchange is to be announced as the last one, the package then becomes the property of the one who has just received it. Packages of flower seeds may have the direction, "To be used to decorate the church in August," or, "To be used for the hospital."

With vegetable seeds, "To market and give the proceeds to the bishop for ward fund."

With a bundle of tomato plants, "Grow, sell, and use for your Church magazine subscriptions."

Try this seed social, and see if it does not create a friendly feeling in your community.

Spring music for Relief Society meetings:

"The Opening Buds of Springtime," No. 72, S. S. Book.

"God is Love," No. 75, S. S. Book.

"There is Beauty all Around," No. 46, S. S. Book.

"The World is Full of Beauty," No. 123, S. S. Book.

"Easter Morning," No. 250, S. S. Book.

"Arbor Morning Bright and Fair," No. 129, S. S. Book.

"Seeds of Kindness," No. 195, S. S. Book.

"Spring," *Relief Society Magazine,* April, 1915.

## SOME APRIL SHOWERS.

Here is a Kitchen shower.

A merry crowd of young matrons made a shower for one of their girl friends as follows:

They made the funniest figure they could think of out of the articles contributed. When all had assembled, the quaint figure was divested of her clothes while the following rhyme was read:

"I am a bride, not bride to be,
And that I'm useful you'll agree.
Of kitchen utensils I am made,
From the ten-cent store, the highest grade.
Behold my face, 'tis but a fake,
But comes in fine for making cake.
My hair you'll think an ugly crop,
In fact 'tis only a nice dish mop.
Last and not least, my draperies white
For drying dishes will prove right;
Therefore, as bride I come to you,
I'll prove your faithful servant too."

Other showers are, Spoon, Pin, Handkerchief, Basket, Hosiery, Cap, Bag, Pansy, Flower.

Another idea for the shower party would be for each guest present to bring a potted plant, (pots of hyacinths, daffodils are cheap at this time). After spending a happy hour with music and floral games the plants could be delivered by the guests to the shut-ins of the neighborhoods or to the hospital wards.

Missionary showers should be popular with us when books, handkerchiefs, bags, etc., might be given.

For literary people, a Shakespeare evening may be arranged on April 23, which is the natal day of the great bard of Avon.

The Easter time brings many social affairs, and lilies, rabbits and eggs are used for decorations.

### FOR THE HOME EVENING.

The sixth of April is an important date in the history of the world. Many will be at conference, but for those who desire a program for home evening, the following is suggested:

Hymn, "Far, Far Away on Judea's Plains."

Reading of Section 20, Doctrine and Covenants.

Story of the Birth of Christ (Luke 1, 2, 3).

Important events which occurred in April.

Coming of Spring Typical of The Resurrection.

The Gospel Restored and the Organization of the Church of Christ, Preparatory to the Second Coming of Christ and the Great Resurrection.

Hymn, "We Thank Thee, O God, for a Prophet."

Remember and observe Arbor Day. Plant trees, shrubs and flowers, and don't forget to make one or two bird boxes.

The Entertainment Editor will gladly help you with your programs, social affairs, if you will write her enclosing stamped addressed envelope. Address care *Relief Society Magazine*.

# Home Science Department.

*By Janette A. Hyde.*

## PREPAREDNESS IN THE VEGETABLE GARDEN.

Now, with war, food shortage, high prices and possible famine staring us in the face, let every Relief Society woman plant a vegetable garden and grow potatoes and onions in every available foot of ground. No danger but what all will be needed and used. Altogether now, one, two, three, dig! Dig early and late and all the spring. Aunt Em has been warning us about the times of famine—let us be *prepared!*

With stormy March just ushered in, and the ground still covered with snow, and badly frozen, we may still be in order if we suggest preparations for this season's kitchen garden. Probably many of you already have your gardens laid out or planned on paper—at least this is what we have been coaxing our sisters to do for the last three years. We hope you have sent for reliable catalogues and seed books. They are free and contain a store of useful information.

Just when the gardening should begin, depends upon the part of the country in which you live. The first step in gardening is to get the ground in proper condition. If it has been fertilized in the fall, the fertilizer should be turned under, and the ground thoroughly spaded and raked. The boys or men should do this heavy work, after which, the women will be able to plant the seeds, and when the time comes, transplant such slips as have been raised in the kitchen windows, or hot beds, outside. That women are capable of even making their own hot beds, was demonstrated to us at Shoshone Idaho by one of our sisters, who showed us a fine bed of lettuce, onions and radishes, produced under a glass frame in her back yard, during the early spring months, when it was impossible for vegetables to grow in the open ground.

Now a word as to what to plant: Many of the most useful vegetables are neglected and forgotten in the selection of kitchen gardening. A few roots of English chives, okara, summer chard, Brussels sprouts, and Scotch kale, are little known, and yet are easy to grow, and these, with the usual varieties, furnish us a great many changes for salads, decorations, and table vegetables.

There are the standard varieties, such as carrots, cabbage, corn, potatoes, tomatoes, onions, celery, peas, radishes, turnips, beets, etc. These should find a prominent place in every home

garden. Do not confine yourselves to one or two kinds, because they bring a good price, but choose a variety, from the fact that a variety stands a better chance of not over-doing the market in any one or two kinds of food. Plan to raise more than you can use, thus creating a market, and supplying those who are not in a position to raise their own garden truck. Interest the boys and girls so that they will be anxious to become producers, helping them to earn enough to begin a bank account and buy clothes and books to commence the winter's school. Call their attention to the price of potatoes and onions, this year, and by so doing, they may be induced to plant a few bushels in some of the vacant lots or pieces of ground in the cities and towns where they live, thereby doing good to themselves, and helping to clean up and beautify the city, creating an atmosphere of thrift and industry among their friends, besides starting a career of usefulness, which, after all, is the foundation of permanent manhood and strength.

With all of our Relief Society mothers co-operating in this one movement, alone, we will be able to assist, in greatly reducing the high cost of vegetables which should form the greater portion of our family meal.

For seed circular, ask the Utah Agricultural College to mail you No. 16, of 1916, which is very useful in helping you to determine the best kind of seeds.

### WATER CRESS, SALADS AND SANDWICHES.

*Nuts and Cress Salad.*

1 tb. minced cress.
1 tb. minced nuts.
3 tb. creamed cheese.
4 tb. French dressing.

Moisten to a paste with the French dressing and spread on thin slices of buttered bread.

*Cress with Lemon Juice.*

Cleanse thoroughly freshly picked cress leaves, put in cold place, or on the ice. When ready to serve, sprinkle with salt, lemon juice, a little paprika, and powdered sugar. Very delicious, served with chops, steak, or game. If the sprays are pulled apart, they make an excellent nest for birds' nest salad.

*Cheese and Cress Sandwiches.*

1 cup mild cheese grated.
½ cup cream:
4 tb: French dressing.
1 cup shredded cress leaves.

Whip cream to stiff froth, add cheese, season with salt and pepper, moisten cress with dressing, put all together, and spread on thinly buttered slices of bread. Crackers may be used instead of bread, which, sometimes, is more convenient and really furnishes a very crisp sandwich.

*Tomato and Cress Salad:*

Select firm, ripe tomatoes, plunge into boiling-hot water, and then into cold, skin off the outside, put on the ice until ready to use. Take a sharp knife and cut a thin slice from the end of each tomato, scoop out the inside, filling the cavity with minced cress, cover with fluffy French dressing, and serve on beds of cress. All ingredients should be thoroughly chilled.

Cress is about the only product of food, the price of which has not been affected by the war.

Those who live in the country, may go to the near-by streams and brooks, and gather, free of charge, this delicious cress, which furnishes us a foundation for many excellent salads, sandwiches etc. Those who live in cities can purchase it on the markets at a very reasonable price, usually two bunches for five cents. It is a real tonic for the liver, and very appetizing when properly served.

*French Dressing.*

3 tablespoons of weak vinegar or lemon juice.
2 tablespoons of sugar.
1 teaspoon of salt.
1 teaspoon of paprika (sweet red pepper) stirred well together. Add slowly 5 tablespoons of olive oil, and beat hard. This can be mixed at the table—it is always offered in hotels for table mixing—and it also keeps in a cool place after mixing; beat hard before serving, if it has stood over.

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## DEMONSTRATIONS.

The Home Science Department have arranged three demonstrations during the Relief Society Conference days for the benefit and interest of our members and visitors:

Fireless Cooking by electric stove. Wednesday, April 4th, 4:30 p. m. Fourth Floor, Bishop's Building.

Fireless Cooking by gas stove: Thursday, April 5th, 4:30 p. m. Fourth Floor, Bishop's Building.

Milk Demonstration. Food for babes and young children: 5:30 p. m. Fourth Floor, Bishop's Building.

# Notes from the Field.

*By the General Secretary, Amy Brown Lyman.*

*Relief Society Conference.*

The Annual Conference of the Relief Society will be held on Wednesday and Thursday, April 4th and 5th, 1917. Two general sessions will be held in the Assembly Hall, on Wednesday, April 4th, at 10:00 A. M., and 2:00 P. M.

All officers and Relief Society workers are invited to be in attendance.

Two officers' meetings will be held on Thursday at 10:00 A. M., and 2:00 P. M., in the Auditorium on the fourth floor of the Bishop's Building.

The officers' meetings will be limited to stake officers, stake board members, and stake representatives.

REORGANIZATIONS.

*Woodruff Stake.* The Woodruff stake Relief Society was reorganized on January 28th, 1917. Mrs. Phebe A. Brough and her counselors who have labored faithfully for so many years, were honorably released, and the following sisters were selected to take their places: President, Zina Taggart; 1st Counselor, Evelyn Starkey, 2nd Counselor, Ida Fowkes.

*Boise Stake.* In a letter from Heber Q. Hale, we learn of the reorganization of the Boise stake Relief Society. On account of the failing health of Mrs. Mary A. Rawson, it was deemed advisable to relieve her of her duties as stake president. Mrs. Rawson has labored zealously during the three years that she has held this position, traveling on an average of 5,000 miles a year to visit the numerous branches in this large and scattered stake. From a beginning of 7 societies, she had built up 17 active organizations in the stake. Mrs. Rawson is, at present, in California, where she has gone in the hope of regaining her health.

Mrs. Laura J. Adamson, who has been one of the most capable and intelligent stake secretaries in the Relief Society, has been chosen to take the place of Mrs. Rawson. Following is a complete list of the new stake officers: President, Laura J. Adamson; 1st Counselor, Mrs. E. Pearl Adamson; 2nd Counselor, Mrs. Charlottie B. Smith; Secretary, Jennie Thomas; Asst. Secretary, Mrs. Minnie Rowe; Treasurer, Mrs. Elna L. Stanford; Genealogical Committee, Mrs. Bessie G. Hale and Mrs. Ida Fleming; other Board members, Mrs. Hariette Sparks, Mrs.

Mary A. Hellewell, Mrs. Helena Jensen, and Mrs. Matilda Ingebretsen.

*Bingham Stake.* At Idaho Falls, Sunday, February 25th, a reorganization of the stake Relief Society took place. Mrs. Elvira C. Steel was honorably released as president of the Relief Society in this stake, and Mrs. Mamie Harris Laird of Idaho Falls was selected to fill the vacancy. The reports from Bingham stake, have acquainted us with the splendid work done by Sister Steele and her officers. They have been always ready and willing to respond to any call that has been made upon the society. During the year of 1915, the Relief Society collected and donated $513.30 for electric light fixtures for the new Latter-day Saint Auditorium at Idaho Falls.

*Southern States.* In the report recently received from the Southern States, we learn that during the year, five new branches have been organized, with the following officers: Catauba, S. C., Mrs. Lucy J. Starnes, President; Lamison, Ala., Lila Sealy, President; Raytown, Miss., Dora Ray, President; Society Hill, N. C., Evalene Wenberg, President; Xenia, Ohio, Lydia A. Schultz, President.

The Lamanite sisters in Catauba Indian nation, have been organized into a society, and are very diligent in visiting the sick and caring for the poor.

In many of the branches, the Relief Society members have raised funds through the sale of quilts and other articles with which they have purchased sacrament sets for the Church.

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*Western States Mission.*

An interesting letter has come to us from Mrs. Jane W. Herrick, who was recently appointed President of the Relief Society in the Western States Mission. Two societies have lately been organized—one at Trinidad, Colorado, and the other at Omaha, Nebraska. This makes five societies, in all, in this mission, the other three being located at Denver, Pueblo, and Alamosa. Mrs. Herrick has visited all the branches during the last year.

From the size of the subscription list sent in, we judge that our Colorado members are very much interested in the *Magazine*.

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*In Memoriam.*

Provo City, Utah: At the close of the last year Mrs. Joanna Holister Patten of Provo City, Utah, was called to the great beyond. Mrs. Patten was born March 18, 1833, in Caroline, Tompkins Co., N. Y. Her life has been full of interesting experiences as she has been closely identified with the Church since

her family settled in Kirtland, Ohio, in 1835. She attended the dedication of the Kirtland Temple as a child with her parents in 1836. In 1842 she removed with her family to Nauvoo where she remained for ten years, witnessing the rapid growth of this city. She was present at the dedication of the Nauvoo Temple in 1846, and in 1852 she came to Utah. Mrs. Patten was personally acquainted with the Prophet Joseph Smith. She was the mother of ten children.

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Providence, Utah: In the death of Mrs. Elizabeth Matthews of Providence, Cache Co., Utah, we lose another of the sturdy pioneer women who played such an important part in the development of the great West. Mrs. Matthews was the daughter of a pioneer and was a pioneer herself, crossing the plains as a little girl with the handcart company and suffering with others, untold hardships. She was one of the early settlers of Cache Valley and understood from experience what it means to overcome the barren and stubborn soil of a new country. These hardships born of patience, courage and fortitude developed a strength of character which made Mrs. Matthews a leader among her associates, and because of her perennial smile, her sterling honesty, her unselfish devotion to friends and duty, she was beloved by all with whom she came in contact.

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Mesa, Arizona: Mrs. Rachel Noble of Mesa, Arizona, died very suddenly on January 20, 1917. She was 63 years of age and was born in Salt Lake City, Utah, where she was married to Benjamin Noble. Thirty-two years ago with her husband she left Utah and was one of the pioneers of Arizona, settling in Mesa where she has resided continuously since that time. She was greatly beloved by all her acquaintances for her many admirable qualities. She was broad-minded and sympathetic and was especially devoted to the charitable and philanthropic work of the Relief Society. Mrs. Noble was the mother of a large family. One of her daughters, Mrs. Mamie Clark is, at the present time, President of the Mesa Stake Relief Society.

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Provo: Sister Agnes Strong Farrar passed from this life 22 Feb., 1917, at her home in Provo. Her youthful spirit, and the sweet contagion of her sympathetic nature endeared her to all, friends and strangers alike. She was a typical pioneer, walking across the plains and wading every river but one. She was the mother of eight children, eighteen grandchildren, and three great-grandchildren. From 1870 she was a faithful R. S. Worker, especially gifted in song and choir leading. May her work go singing on its way through the eternities.

# Current Topics.

*By James H. Anderson.*

FORTY PERSONS, mostly children, were killed by a gas main explosion in Chicago in February.

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PROHIBITION by legislative enactment is now accomplished in Utah; the next move is to secure it by constitutional provision.

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A CUBAN rebellion in February threatened to require American intervention, but finally was suppressed without this becoming necessary.

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AN OGDEN BOY, Leroy Leishman, has invented a process for transmitting photographic reproductions over telegraph lines.

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FOODSTUFFS continue to go up in price, potatoes reaching the figure of six cents a pound, in Salt Lake City, in March.

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INTERMOUNTAIN railway traffic was effectually blocked for several days in February in and around Salt Lake City, steam and electric roads being tied up by snowdrifts.

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ARMENIA has lost by death one-third of its population during the present war, and the remaining two-thirds have been reduced to the verge of starvation.

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UTAH TROOPERS near Arivaca, Arizona, were attacked by Mexican bandits in February, but drove them off after a sharp fight lasting several hours. None of the troopers were injured.

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TWO STATES out of Idaho is a question to be put up to the voters there at the next election. West Virginia voters have a similar proposition to deal with.

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A LABOR AGITATOR named Mooney has been convicted in San Francisco, in connection with the bomb explosion at a preparedness parade there last summer, when ten persons were killed and forty injured.

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MUNITION FACTORY explosions occurred in England and Germany in February. The heaviest loss of life was at a German factory, where over 1,000 women and girls were killed.

GERMAN OFFICIALS are now denouncing America as, next to England, the worst enemy of Germany. Evidently there is some irritation there at the patience of this country in having its rights trampled on.

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NEUTRAL NATIONS have been aroused to an intense feeling against what they unanimously term Germany's barbarism in unrestricted submarine war in attacking and sinking without warning unarmed passenger ships, and destroying the lives of men, women and children of nations not at war with the Teutons.

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MORMON COLONISTS in Mexico have chiefly left that country, abandoning their homes there to Mexican bandits. Three Mormon colonists were seized at Hachita, New Mexico, carried over into Mexico and murdered, by Mexicans.

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KING ALFONSO of Spain was the victim of an attempted assasination in February, by an effort to wreck the train on which he was traveling. The obstruction placed on the track was discovered, however, in time to prevent disaster.

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FOOD-RIOTS, owing to high prices which many people were unable to pay, occurred in New York, Philadelphia and Chicago in February. This is a beginning of troubles, as the food question in America promises to overshadow the war problem.

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TURKISH troops at Kut-El-Amara, Mesopotamia, suffered a disastrous defeat at the hands of the British during the last days of February. This, with the assembling of large English and French forces in Greece, foreshadows an attempted grinding process about to begin for Turkey.

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THREE HUNDRED AMERICAN SAILORS, taken from various ships by German raiders, are held as prisoners in Germany, despite the requests of this country for their release. This, under international law, is an act of war against the United States.

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THE "LACONIA," one of the largest ocean-going steamships, was sunk without warning on the night of February 26, while en route from New York to Great Britain, by a German submarine. Thirteen lives were lost, among them being ten Americans, two of these being women passengers. This inexcusable breach of international law is an act of war on the part of Germany against the United States, and hastened the request of President Wilson that Congress give him the power to protect the lives of Americans on the high seas.

# Social Work.

## DRESS

*To All Women Officers and Teachers in the Church.*

*Dear Sisters:* Some months ago the Presidency of the Church addressed a letter to the General Boards of the Relief Society, Young Ladies' Mutual Improvement Association, and Primary Association, calling attention to present conditions of immodesty in dress and social conduct, and asking that these organizations take up the matter with the women of the Church. The communication of the Presidency on these subjects was published in the editorials of the January (1917) issue of the *Relief Society Magazine,* the *Young Woman's Journal,* and *The Children's Friend.* We trust that if you have not already done so, you will give these editorials careful consideration. We call your attention, also, to the editorial on this subject, by President Joseph F. Smith, in the *Improvement Era* for December, 1916.

Acting in accordance with the instructions therein given the General Boards of the three women's organizations prepared and adopted a resolution on dress.

This resolution was sent to the Priesthood authorities in each stake, and to all women stake officers. The latter have signified their willingness to adopt the same.

The first part of the resolution applies to our sisters who have been through the Temple. These sisters have received special instructions from those in authority; therefore, they know their duty in regard to the proper wearing of their clothing.

The last clause of the resolution applies to those of our girls and women who have not been through the Temple, many of whom feel that they are under no restrictions in the matter of dress. They thoughtlessly follow the "fads" of fashion. Many of them wear sleeveless gowns and such extremely low-cut bodices and short skirts at evening parties as to bring the blush of embarrassment to the cheek of the truly modest man or woman. While the custom of wearing such gowns may be thought proper in some circles of fashionable society, it is unfitting that the daughters of the Latter-day Saints should be thus attired.

An evening dress may be beautiful and becoming to the wearer and yet be free from objectionable features. The dress should be made to cover the shoulder and upper arm; the round or V neck should not be extreme; and the skirt not immodestly

short. Very sheer material, while beautiful in itself, is not in good taste unless worn with underclothing which properly covers the body.

Inappropriate street and afternoon costumes are frequently worn. Extremely short skirts and blouses with low-cut V's are manifestations of poor taste and indicate a lack of modesty on the part of the wearer. Blouses made of georgette crepe or other transparent materials are not considered in good form by the best authorities on dress unless worn with a suitable underslip. It is pleasing to note that many of the latest under bodices are made with a prettily-designed short sleeve.

The desired result in these matters will be difficult to accomplish without the co-operation of the dress-maker and home seamstress who have much influence in determining the styles to be worn in any community. Their assistance should therefore be sought in bringing about these necessary improvements.

It is surprising that many young women adopt extreme methods of dressing, under the mistaken impression that such will add to their attractiveness. Good men the world over admire the decently dressed girl or woman. At the officers' meeting of the Y. L. M. I. A. June conference, 1916, President Joseph F. Smith made the following statement: "I do not think there is a decent man in this city nor in the world who would not give his decision unqualifiedly in favor of the lady who was modestly and neatly dressed in apparel designed to shield rather than to expose hereslf to public gaze, as against those who go about the streets half clad. I give that as my belief. I judge men by myself, to some extent, at least."

Thinking men and women everywhere are giving the matter of dress serious consideration. Ideals of true modesty are being revived. At a recent gathering of women in New York City, dress was one of the principal topics treated. Among others these sentiments were expressed: "Are you—a woman—willing to go before your Maker and be judged in the clothes you have on? Do the fathomless V of your blouse, and the little girl skirt, most important symbol in the shorthand fashions of the hour, express your character? Do the gown and the hat you wear at this moment indicate your thoughtful intelligence? * * * * * Good women should have fashions of their own. (We) don't believe in appearing dowdy or queer, but (we) do insist that a woman's clothes should express her character—not her lack of character."

Latter-day Saint women should be leaders in this movement. Officers, especially, should set the example. Upon each officer and teacher rests an individual responsibility to manifest

her willingness to dress according to proper ideals. Each one should ask herself: Am I measuring up, in this respect, to the highest standards of modesty and to my professions as a member of the Church of Christ.

## INSTRUCTIONS ON SOCIAL WORK.

By request of the General Authorities of the Church, the General Boards of the auxiliary organizations have unitedly prepared the following instructions on social work. These have been approved by the First Presidency and are now submitted to Presidents of Stakes, Bishops of Wards, and auxiliary organizations, with the request that they be adopted in the stakes and wards throughout the Church.

### SOCIAL COMMITTEES.

1. ORGANIZATION.—In stakes and wards social committees composed of men and women shall be appointed by presidents of stakes and bishops of wards to take charge of all social activities. The members of these committees should be selected with a view to their particular fitness for social work, it being suggested for the consideration of the authorities in the appointment of stake and ward committees that it might be well to have the auxiliary organizations represented on such committees. These committees should act in harmony with the Priesthood and carry out their wishes. All social gatherings should be under their direct supervision.

2. MEETINGS AND ORDER OF BUSINESS.—All committees having social work in charge shall have definite times of meetings. The following order of business for these meetings is suggested:

(a) Prayer.
(b) Roll call.
(c) Reports of work previously assigned.
(d) Consideration of general regulatory suggestions received.
(e) Consideration of local social problems, and determination upon definite ways and means of their solution.
(f) Definite assignments of members of the committee to the execution and supervision of the plans agreed upon.
(g) Benediction.

### PRIESTHOOD APPROVAL AND PUBLIC SENTIMENT.

All decisions reached by the social committees should be approved by the presiding authorities in the stakes and wards. The

co-operation of all Priesthood and auxiliary organizations, and of all other helpful sources, should be earnestly sought.

The decisions should then be brought before the general public with a view to creating sentiment in their favor. It must always be understood that no plan of action can be successful unless supported by public sentiment. Therefore, opportunity must be sought to present the work of the committee in the public gatherings with a view to enlisting support.

INSTRUCTIONS ON DANCING AND BALL ROOM MANAGEMENT.

1. THE HALL.—The committee shall see that the hall is clean, comfortable, well lighted, and ventilated. Where possible, separate cloak rooms for ladies and gentlemen should be provided.

2. TIME OF OPENING AND CLOSING.—All parties should begin not later than 8:30 and close not later than 11:30 p. m. The frequent practice of playing the "Home, Sweet Home" medley should be dispensed with.

3. PRAYERS.—All parties should be opened and closed by brief, appropriate prayers.

4. DIRECTOR OF THE DANCE.—A competent man, who is tactful, and has influence among the young people, shall be selected by the committee as director of the dance; if not already a member of the committee, he shall be made a member. During the dance the director shall have supervision of the hall, orchestra and program, and shall be the constituted judge as to what is proper and improper in dancing and deportment. When deemed advisable, he may be compensated for his service, such compensation to be charged as part of the expense of the dance. Where conditions require, the director of the dance should have such assistants as may be necessary. It is suggested that these assistants be young men congenial with the young people, and familiar with dances and dancing.

5. DUTIES OF DIRECTOR.—Among the duties of the director are these:

(a) To consult with the musicians prior to the evening of the dance upon the fitness of the music for the dances determined upon, and arrange that only proper music shall be played. High class music is conducive to good deportment and refined dancing. Great care should be exercised in the choice of music for the dance, and the orchestra should not be permitted to play objectionable selections.

(b) To be on hand promptly in order that the dance may begin at the appointed time; also to see that the musicians and reception committee are present on time.

(c) To follow the program, preserving the identity of the dance. Dances should be announced by placard, program, or otherwise. Allowance should be made for some variety in methods of dancing, provided the different interpretations are similar enough not to be objectionable.

(d) To insist upon correct position.

(e) To exclude, tactfully but courageously, undesirable persons, and to see that the use of tobacco, liquor, and bad language is not permitted in or about the building.

(f) To see that all present receive proper introductions. Great care should be exercised in introducing young people to strangers. No young man or young woman should be introduced unless the person making the introduction can stand sponsor for his or her worthiness. Much harm has resulted from indiscriminate introductions.

6. Patrons and Chaperones.—Patrons and chaperones lend "tone" and an atmosphere of conservatism much to be desired, and also add an element of real safety. Young people should be instructed that chaperonage is rather for protection than for restraint.

Social committees should make it their special duty to see that bishops and other leading members of the Priesthood, as well as parents, receive personal invitations to, and are encouraged to attend, the dances of the young people. Arrangements should be made to insure the attendance at each dance of at least three parent couples, free of charge. Frequent changes in the personnel of patrons are desirable. Attention to these details will solve many of the problems connected with social life.

7. Children Under Age.—Boys and girls under fourteen years of age, unaccompanied by parents, should be discouraged from attending evening parties.

8. Escorts.—Young ladies may attend without gentlemen escorts, if properly chaperoned, but should not accept company home other than that with which they came.

9. Partners.—Young men should bring partners, and their coming without should be strongly discouraged if not forbidden.

10. Position.—Dancers should take such free and open position as will permit them to execute the dance gracefully, presenting a pleasing appearance. Most of the recent criticism of dancing is occasioned by the improper positions assumed in the modern dance. Any position which encroaches in the slightest degree upon modesty and refinement should not be permitted.

11. Square Dances.—Square and line dances give variety and develop the spirit of sociability. Many have the idea that these dances are to be engaged in with much noise and stamping

and at a whirlwind rate. This is not so. As much grace and dignity are required in square as in round dances.

12. No Special Dances Approved.—The Church authorities do not express approval of any particular dance. They expect all dances to be characterized by modesty and refinement.

13. Special Attention.—In putting the foregoing instructions into effect, special emphasis should be laid upon the following:

(a) Organization of committees.
(b) Appointment of director of the dance.
(c) Chaperonage.
(d) Proper position.

Contiguous stakes may unite in formulating plans for carrying out these regulations, and for perfecting other details to suit local conditions.

The General Board of Relief Society.
The General Board Deseret Sunday School Union.
The General Board Y. M. M. I. A.
The General Board Y. L. M. I. A.
The General Board Primary Associations.
The General Board of Religion Classes.
The General Church Board of Education.

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## ON THE WAY.

Spring is comin'.
Think I hear the bees a hummin';
Caught a glimpse of bluebird's wing,
Heard a speckled med'lark sing,
Felt a touch of balmy breeze,
Heard it whisperin' to the trees,
"Spring is comin'."

Spring is comin'.
Hear the wood-pecker drummin';
See the green blades peepin' thru,
And a blue-eyed violet too!
Hark, I hear a robin's song!
Makes me happy all day long,
Spring is comin'.

MANTI, UTAH.

Mrs. Parley Nelson.

# EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah.

*Motto—Charity Never Faileth.*

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RELIEF SOCIETY MAGAZINE

Editor.....Susa Young Gates
Business Manager.....Janette A. Hyde
Assistant Manager.....Amy Brown Lyman
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## SPIRITUAL MANIFESTATIONS.

**Getting Away From Daily Cares.**

There is a great longing in the human heart to get out and away from the sordid and sorrowful cares and burdens of daily life—out into the green fields of nature, into the halls of pleasure or into the fascinating vistas of the imagination. Worldly people seek diversion in theaters, auto rides, or social festivities. Religious people reach out rather for the green fields of spiritual desire, and enter longingly into the golden promises of the spirit as portrayed by dreams, visions, prophecies and other spiritual gifts. This longing is natural, is human. It is right for us to gratify it—in reason and sanity. But—there is a danger lurking near—always the danger of excess.

**The Law of Equilibrium.**

The use of any gift, power or force rests upon law. Any person who seeks after pleasure—in excess—pays the price of that excess. Unless he complies with the law which balances up his life-forces, he will be destroyed by the law. So, too, people who seek after spiritual gifts and manifestations—in excess—will pay the price of that broken law.

**The Danger of Pinning Faith to Unauthorized Sayings.**

The recent publication of a so-called vision of Washington in these pages—which was printed solely as a curious old document—has brought forcibly to us the existence of this eager longing of the human heart for spiritual dreams and visions with which to vary the usual monotony of life—and the attendant danger of placing reliance on anything but the standard revelations and visions contained in the Bible and the other books of the Church and those that may be given as revelation by the living oracles of God. We have a wealth of prophecy and vision given us in the ancient and modern Scripture, and commandments many by the living servants of the Lord. Why not search the Scriptures and the counsels of the authorized servants of God for our enlightenment? Why put excessive stress on the dreams and prophecies of unauthorized individuals while we neglect the study of the revealed word and the counsels of the Priesthood? Even then, wisdom must guide our course. One of the brightest women of the Church became so carried away with the prophecies of Daniel and St. John, with the confusing estimates of "times, times, and half-times," that she finally drifted out of the Church altogether, because people would not sympathize with her and partake of her excessive enthusiasm.

**Cultivate Poise.**

Balance, poise—these are the keynotes of sanity and wisdom. Our heads must not soar so far in the clouds that we cannot find our feet firmly fixed on the earth. While we are here we must observe the laws of spiritual as well as material gravitation, or we will be destroyed.

**Be Sane.**

Our condition, today, in the nation and in the world, is sufficiently serious, and the approach of the world's end is sufficiently near to demand our supreme effort at self-control and self-poise. Sisters, do not be deceived by over-zealous people who have this direful dream to relate or that hazy vision to whisper in your ear. Just keep your eye on your file-leader—be prudent—attend to your daily duty better and more faithfully than ever before—read the Scriptures, attend your Relief Society and Sacrament meetings, look well after the children, redeem your dead, take sufficient time off for regular recreation, don't be excited nor over-zealous, but be wise, be poised, be Relief Society women in whom your husbands, sons, and the angels can trust to all eternity.

# Guide Lessons.

## LESSON I.

## Theology and Testimony.

FIRST WEEK IN MAY.

### THE DAYS OF THE JUDGES.

(Readings: Judges, Chapters 4 and 5.)

Two periods are involved in this lesson—the sojourn in the wilderness and the conquest of Canaan by the Israelites. We shall deal with each separately.

After the death of Rachel, and probably of Leah also, came the famine in the land of Palestine and the relief of his father's family by Joseph, who had been sold to the Ishmaelites. Jacob then went to Egypt with his household to the number of seventy persons, counting Joseph and his two sons. Here Israel died.

Then his descendants, till a ruler arose "who knew not Joseph," entered upon their four hundred years of "bondage" to the Egyptians. Towards the end of this period their burdens became unbearable, so much so that they cried to the God of their fathers for deliverance. Jehovah heard their prayers and set them free. Through a rapid succession of events—the birth and rise of Moses, the revelations of the Lord to him, the plagues upon their oppressors, and their flight from the Nile banks—the children of Israel escaped beyond the power of the enemy into the wilderness.

Their wanderings in the wilderness continued till almost every man died, who had come out of Egypt, and a new generation had grown up. Moses, "the most exalted figure in the ancient world," was their leader in both temporal and spiritual matters. Meantime they had dissensions within their ranks and fierce battles with their enemies without. The generation of Israelites that came out of Egypt is often characterized in the biblical narrative as "stiff-necked." And they were—if we are to judge by their actions. Even Moses, one of the meekest of men, at times became impatient with them, and gave them the rebukes they richly deserved. This stiff-neckedness it was that impelled the Lord to "cut off" the generation that crossed the Red sea. As for the opposition the Israelites encountered from the tribes along the way, the chosen people were generally successful in battle. On the death of Moses, Joshua took command of the

Israelites, and led them presently into the land of Canaan, which he conquered for their "inheritance and possession" and which he divided off for them.

After Joshua had "taken the Promised Land" and given it to the children of Israel, there were still many Canaanites left in cities here and there in the "inheritance" of certain tribes. These were "left by the Lord," we are told, "to prove Israel by them." The tribe of Benjamin, for instance, "did not drive out the Jebusites, nor Manasseh the inhabitants of Beth-shean and her towns;" and this same statement is made by the sacred historian concerning the tribes of Ephraim, Zebulun, Asher, and Naphtali. And hereby hangs a tale. For whenever the Israelites left off serving the Lord for a time, as they did at frequent intervals during these years, these Canaanitish people became a source of great trouble to them. "I will not drive them out from before you," said the Lord, referring to the first inhabitants of the land, "but they shall be as thorns in your sides, and their gods shall be a snare unto you."

During the leadership of Joshua, the Israelites "served the Lord all his days." But when that generation "were gathered unto their fathers" and when another arose "which knew not the Lord nor yet the works which he had done for Israel," they "did evil in the sight of the Lord, and served Baalim. And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, the gods of the people that were round about them."

They were brought back to the service of the Lord only through suffering and bondage—as who is not? Sometimes their deliverance was wrought through the treachery of one of their number, as in the case of Ehud, who "made him a dagger which had two edges, of a cubit length," who "did gird it under his raiment upon his right thigh," who thereupon went on a personal visit to Eglon, "a very fat man" and the king of Israel's oppressors, and who "put forth his left hand and took the dagger from his right thigh and thrust it into the king," blade and haft and all, till the king was dead. Sometimes this deliverance was wrought out by means of the direct valor of such persons as Barak and Deborah, who with ten thousand men of war wrested the freedom of their people from the hands of those who oppressed them.

Josephus has a passage concerning this very time which allows us to look at the general condition of the Israelites during one of these lapses. "The Israelites grew so indolent and unready of taking pains," he says, "that misfortunes came heavier upon them, which also proceeded in part from their contempt of the divine worship; for when they had once fallen off from the regularity of their political government, they indulged themselves

further in living according to their own pleasure, and according to their own will, till they were full of the evil doings that were common among the Canaanites. God therefore was angry with them and they lost that happy state which they had obtained by their innumerable labors, by their luxury; for when Chusan, king of the Assyrians, had made war against them, they lost many of their soldiers in the battle, and when they were besieged, they were taken by force; nay, there were some who, out of fear, voluntarily submitted to him, and though the tribute laid upon them was more than they could bear, yet did they pay it, and underwent all sort of oppression for eight years."

The plain truth, however, is that the temptation to forsake the worship of the true God for that of the gods served all around them was very great, considering that human nature is as it is. The religious rites of the Israelites were extremely strict, and there were many of them. The command respecting the observance of the Sabbath, for instance, allowed, if not directed, the stoning of any one who broke this law. Jehovah was "a jealous God." On the other hand, the worship of the heathen nations in Palestine, although strict in some of its requirements, made a powerful appeal to the natural indolence of human nature. And this appeal to the Israelites was the greater because they had no king and the splendors of kingship, while the heathen nations had both. Then, too, whereas the Israelites were apparently "intolerant," these other peoples' worship permitted other gods than their own.

QUESTIONS.

1. What two periods are involved in this lesson?
2. What happened to Israel after the death of Rachel?
3. Who was Joseph? What did he do for his father's family?
4. What difference existed between the Israelites and their neighbors? What is the significance of these?
5. What happened to Israel after the death of Joshua? How do you account for the success of Joshua in keeping his people true?
6. Why did the Israelites so often fall away from the true worship? In this respect compare them with the Nephites on this continent.
7. What conditions do we have today, if any, that are similar to those of the Israelites at this time?

Note: We recommend our students to buy Smith's *Old Testament History*, $1.50, Deseret Sunday School Book Store or Deseret News.

LESSON II.

## Work and Business.

SECOND WEEK IN MAY.

LESSON III.

## Genealogy and Literature

THIRD WEEK IN MAY.

### NICK AND DESCRIPTIVE NAMES.

One of the earliest forms of surnames was that known as a nick name. The custom of shortening a child's name has remained to this day. Margaret as Maggie, Mary as May, Elizabeth as Betty, or Lizzie, and Catherine as Kate. William is contracted to Bill, Harry to Hal, Richard to Dick, and Robert to Bob. Not only are Christian names thus changed, but children receive such nick names as Tug, Bud, Tag, Punk, Nab, Carrots, Ginger, Dot, Bunchy, Nosey, Goggles, and Bat. It is almost impossible for a child thus nick-named to lose the pretty or ugly addition; and these nick names sometimes became surnames for the descendants of the individual.

Baring-Gould says:

"Among the English kings nicknames were common, as Ethelred, 'the Unready,' Edmund 'Ironside,' Harold 'Harefoot,' Henry 'Beauclerk,' Richard 'Cœur de Lion,' John 'Lackland,' Edward 'Longshanks,' and Richard 'Crookback.' The Welsh princes sometimes had descriptive epithets attached to their names, as Calcfynedd 'the Whitewasher,' Leuhir 'Longhand,' Mynfaur 'the Courteous.' Sometimes a nickname displaced a baptismal name. Thus, Brendon the Coyager was christened 'Mobi;' but, because there was an auroral display at his birth, he was known through life as 'Brenain.' St. Patrick had four names, of which Succat, Cothraigh, and Magonius were the others. Cadoc's real name was Cathmael.

"When and how nicknames as well as other names became hereditary is decided by Baring-Gould to be about 1538 but Lower and Cadman give the date as the twelfth century. The word "alias" was often slipped in between the Christian name and the nickname as—Jones alias Ballence, and Gilbert alias Webber.

Again we quote from Baring-Gould:

"That the term 'Bastard' should have been accepted without demur as a surname is not so surprising as might appear. William the Conqueror in his charters did not shrink from describing himself as William 'the Bastard.' The name Bastard has been borne by an ancient and honorable family in the West of England. 'Liefchild' is a love-child, a provincialism for one that is illegitimate. 'Parish' was a name often given to a child that was a foundling, and brought up by the community in a village. 'Parsons' may designate the child of the parish priest before the marriage of the clergy was suffered, or even when it was a new thing, and not relished by the people. But in most cases it is a corruption of Pierson, or Peter's son. The name Burrell comes from the Old English word employed by Chaucer for a layman. But why one layman out of all the parish should assume this title to himself is due to this: that Burrell is a contraction for Boreclerk, a lay clerk in a cathedral or collegiate church."

As an instance of nicknames, one will find persons named summer, winter, day, Monday, Sunday, Noal, Paschal, and Easter. We have in this state of Utah a gentleman by the name of Bytheway; another by the name of Startup—which gentleman, by-the-way, married a Miss Startin.

The few nicknames that eixst in the Essex record are Coupgorge, Besta (that is doubtful), Dieudonne, Foot, Fox, Gambon, Kene, Maidgood, Maloysel, Merrey, Peticrue, Rake, Short, Swift, Tryst, Whitehead, Wolf, and Young.

Others were Barfoot, Crookshanks, Sheepshanks, Halfpenny, etc.; but many were French sobriquets applied by French men-at-arms and domestics to Englishmen with whom they were brought in contact, and accepted without any comprehension as to the meaning. Thus we have the surname of Bunker from Boncœur, Bunting from Bonnetin, Pettifer is Pied-de-fer, and Firebrace is Ferrebras. Joseph Centlivre was cook to Queen Anne; but the name, translated into Hundredpounds, occurs in 1417, when a William of that name was Mayor of Lynn. Possibly enough the original name Centlivre was a mistake for St. Livaire, who is venerated at Metz. We should look to every other source for the interpretation of a grotesque surname before accepting it as a genuine nickname."

QUESTIONS.

1. What is a nickname?
2. What can you say about nicknames in general?
3. How many in this class are called by a nickname?
4. Are there any here whose surname is a nickname?

## LITERATURE.

### Third Week in May.

#### TRUE STORIES.

Once there was a little boy, who, like all the little boys, was very fond of play. He liked mischief, too; indeed, he was so full of it that his mother could hardly do her work for watching him. Finally, to keep him within bounds, she made a long apron string and tied him to it.

Tommy did not mind this so much at first. But after a while he became very tired of tagging his mother about the house while she did her work; and once when she was not looking, he seized the scissors, clipped the apron string, and slipped out of doors.

Oh, how good it seemed to feel free again! He skipped and chased about through the lot and out into the open fields. He began to pluck the flowers and chase the butterflies. Away and away he went until he came to the hillside. And up the slope he climbed after more wild flowers. Finally he came to a cliff. On the edge of it was the most beautiful cluster of blossoms he had ever seen. He must have them, so he climbed out towards the tempting flowers. but just as he got near enough to reach and pluck them, his foot slipped and he went tumbling down to the edge of the cliff. Suddenly something caught and held him. He lay a moment on the dizzy brink and then clambered slowly back to safety. He had been saved by his mother's apron string.

Is this story true?

This question is constantly coming from our children. With respect to the story just given, how shall we answer them? It is not a true-to-fact story; it was created for us by Laura E. Richards; but is the story not true? Does it not carry a great lesson of life? How many wayward boys and girls have been held from being plunged over a precipice by some golden string of love tied to their young lives by an anxious mother?

A story, as we learned in our first study, may be true to life and true to truth without being true to fact. Such stories, if they are wholesome, as this one certainly is, may do great good to one who hears it. To be limited to only such tales as those that really happened, would be to deny ourselves some of the best literature the world has produced.

Hawthorne's "Great Stone Face" is another good example of a story that is true to truth. The little boy, Ernest, in this tale, sees a great face of stone on the mountainside. His mother tells him that there will one day come a man who will be like

the Great Stone Face. This starts the thoughtful boy wondering what kind of man will come. He studies the noble features of the face on the mountain. He dreams about the splendid attributes he reads in it. He admires the character that he pictures the Great Stone Face to represent.

A great general comes to live in the town; the people hail this warrior as the image of the Great Stone Face; but Ernest can see no likeness between this man of blood and the noble face on the mountain. Then a great financier comes, and he is welcomed as the man of prophecy, but the boy shakes his head. The great one who is to be like the Great Stone Face must be more than a miserly money-maker. Ernest dreams on and lives the noble things he dreams until he himself, becomes the man that the people have said would come.

This is a created story, of course; but it brings home to the reader's heart the great truth that we unconsciously acquire those qualities that we admire—a life lesson that should be impressed on every soul.

Another story that carries a fine lesson is this: A certain man was about to die. Just before he passed away he called to his side his three sons and said to them:

"My boys, I am going to meet my Maker. I have nothing to leave to you but my blessing, my good name, and the old farm. The land is not very valuable, but there is hidden in it a pot of gold. You may have this treasure if you can find it."

When the father had died and was buried honorably, his sons began to dig in the old field to find the pot of gold. They upturned every bit of the soil a foot deep. No gold was found. Again they went over the ground, this time digging two feet deep; but no money was unearthed. Discouraged, but not disheartend they tried again, going down three feet. And still they failed to find the treasure.

"Father must have deceived us," suggested one of the boys; "but it is very unlike him to do so."

"Well, it is no use to dig any more," said another, "but we might plant the field to corn, and not lose all our labor."

This suggestion was followed. The result was that they raised three times as much corn as ever they had produced.

"I see now," remarked one of the brothers, "what father meant by the 'pot of gold.'"

Stories of this kind are certainly worth while even though they may not be true to fact.

Fairy tales often symbolize life. They may be compared with a trellis of blossoming roses. The flowers running over the latticework are in themselves beautiful; but they get an added

beauty as one looks through the openings in the bushes and sees the sky beyond.

Our effort should be to find stories that are true and wholesome, stories that carry sweet lessons of life, that give not only pleasure, but a spiritual viewpoint. Such stories may be true to fact like those of Nephi and Alma, of David and Moses, of the child Jesus and his cousin John. Also of Washington, of Lincoln, of our own Pioneers; or they may be only true to life and truth as those herein suggested, and many others that have been created for us. If they leave us nobler and better for having read them, if they make us love the good and beautiful and the true, they are surely worth while. We can hardly give ourselves and our children too much of such wholesome mental and spiritual food. Yet let Latter-day Saint mothers spend most of their story-telling time in relating the beautiful and inspiring stories from the Bible, the Book of Mormon, and the faith-promoting books of our Church. Other stories will do occasionally, but true stories are always the best and most desirable.

LESSON OUTLINE.

1. In what three senses may a story be true? Explain.
2. What story, not true-to-fact but true-to-truth, has impressed you? Be ready to give some such good short story.
3. What was the chief purpose of the Savior in creating his wonderful parables? What truth has one of these brought strongly to your life? Relate a parable.
4. What fairy tale have you read that teaches some great lesson?
5. The following created stories are suggested as good examples of true and wholesome stories to supplement occasionally the sacred stories for the home library. It will be well to have one appointed to read one or more of them and give a brief sketch of the story:

*Moni the Great Boy* (Spyri), Ginn & Company.
*Birds' Christmas Carol* (Wiggin), Houghton, Mifflin Co.
*Little Women* (Alcott), Little, Brown Co.
*King of Golden River.*
*Pilgrim's Progress.*
*The Other Wise man.*

6. Give some good true-to-fact story about one of our pioneers or some other of the heroes of our country.

LESSON IV.

# Home Economics.

FOURTH WEEK IN MAY.

## FOOD FOR SCHOOL BOYS AND GIRLS.

Care of the diet should not cease with the first few years of a child's life. The boys and girls trooping off to school every morning have not progressed so very far along the path of physical development which extends through a period of nearly a quarter of a century. It is true that the years when the rate of growth is most rapid and the digestive tract most sensitive have passed, but it is a grave mistake to relax the vigilant care of the child's food, leaving him more or less to his own devices in regard to the food he selects.

Building materials of many kinds are needed, the most important elements being nitrogen, phosphorus, iron and calcium. Nitrogen is obtained exclusively from protein, a kind of foodstuff found in large amounts in milk, eggs, meat, fish, dried peas, beans, and lentils. Milk is rich in all kinds of building material but iron, and contains these substances for growth in the most readily used form. It should constitute the chief part of the diet throughout childhood, and in the later years of growth should still be freely supplied. Egg yolks are rich in iron which milk lacks, and also in nitrogen and phosphorus. Green vegetables, dried peas and beans, cereals (especially from the whole grain) are very valuable for their building materials and some of these foods should be included in every day's menu.

The first consideration in the school child's program is his breakfast. He should never be permitted to go off without it as no reserve of fuel is carried in the tissues as we find in the case of adults. A grown man can go three or four days without food and no important tissue or organ will suffer harm, but a growing child needs his proper amount of food at proper intervals every day or he runs the risk of malnutrition. Too much emphasis cannot be put upon the importance of establishing a regular meal schedule. Irregularity is one of the commonest errors in child feeding. The precise form of this meal will depend somewhat upon the age of the child, for those from five to eight years of age it will consist of the following in the homes of the well-to-do:

A mild fruit, as orange, baked apple, stewed prunes.

A well cooked cereal (oatmeal and cornmeal having the pref-

erence). Wheatena, cream of wheat to give variety, a ready to eat cereal occasionally. All of these served with a liberal supply of milk but not with rich cream or sugar, will satisfy and not satiate the children.

Some form of dry, hard bread. This helps to develop chewing habits and also to bring blood and exercise to the jaws and lay the foundation for strong teeth.

Milk to drink, either whole or skimmed.

A certain amount of native fat, butter and cream.

For the older children there may be more variety in fruits, choosing the more mildly acid ones. To increase the amount of fuel, an egg or some meat may be added. The main changes in the meal will be in amount, not in kind.

Dinners, served at noon rather than at night, for children from five to eight years will serve with little modification as luncheon or dinner for the older ones. It may consist of: 1. A soup, made with milk, a vegetable juice or pulp. 2. An egg, dropped or poached, made into an omelet, or scrambled, never fried. 3. A green vegetable. 4. Baked potatoes or boiled rice. 5. A very simple dessert, as junket, baked custard, blanc mange, rice, or other cereal pudding.

Milk to drink. This may be omitted if a milk soup is served.

When the noon meal cannot be taken at home the problem of a suitable school lunch must be met. If the lunch is carried from home the advantages of warm food in promoting easy digestion is lost and their minds are not so clear for the afternoon work. They are also more likely to bolt their food when not eating at a table with other people. Consequently special care needs to be taken that the foods are suitable in kind and amount and appetizing when the box is opened. Three or four foods are enough to provide at a time.

1. Sandwiches, which form the best staple, made of bread twenty-four hours old and filled with finely chopped boiled eggs; a nut paste; chopped dates or figs; for the older children, chopped meats, cheese, jellies, and jams.

2. Fruit, is appetizing and carries well. Not only fresh fruit but apple sauce, sliced peaches, pears. Tomatoes may take the place of other fruit when liked.

3. A sweet, baked custard, plain cookies, dates rolled in sugar.

4. Milk or fruit juice, if it can be carried.

The evening meal should be simple for the younger children and not taken later than six o'clock. Bread and milk, milk toast, cereals with milk, or thick soup with bread, and stewed fruit accompanied by a plain cookie or sponge cake will make an adequate

meal. For the older children, the evening meal should be about as substantial as the noon meal including a small serving of meat and simple salad, fresh fruit or vegetable, preferably with French dressing. There should be plenty of bread and butter; a variety of breadstuff will increase the attractiveness of the modest menus of the period of growth. There may be changes in shape as in bread sticks and twists; of flavoring, as in sprinkling cinnamon and sugar on top of the loaf; or baking nuts, dates or raisins in it; and by the use of different kinds of flour. No fried food, pastries, tea or coffee, rich sauces and gravies, should be permitted. Always remember that only a free out-of-door life can tone up the system so as to enable it to dispose of food without harm.

QUESTIONS.

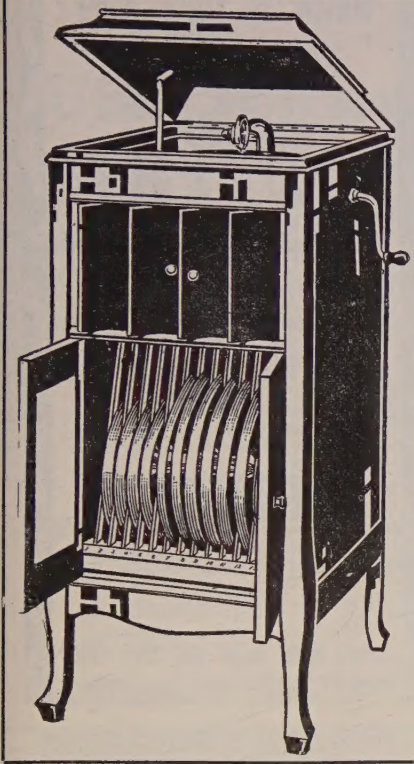
1. What can you say about food for growing children?
2. When can children be permitted to eat meat?
3. What may be a wise breakfast menu for children under ten years of age?
4. What do your children eat for dinner?
5. What about school lunches?

## IN REMEMBRANCE.

*Salt Lake City.* We are pained to record the death of Mrs. Laura Hyde Merrill, a very active member of the Granite Stake Relief Society. Mrs. Merrill was the daughter of the late Alonzo E. and Annie Taylor Hyde, the latter serving for many years as First Counselor to our late beloved President, Bathsheba W. Smith. Mrs. Merrill was the grand-daughter of President John Taylor and also the grand-daughter of Apostle Orson Hyde. Eighteen years ago she was married to Dr. Joseph F. Merrill, Director of the School of Mines of the University of Utah, and son of the late Apostle Mariner W. Merrill. Seven beautiful children have blessed this union.

Mrs. Merrill was a woman of broad education and rare gifts and was always ready and willing to use her knowledge for the benefit of others. She has been an active worker in the Sunday School, Y. L. M. I. A., Relief Society, and in the Society of the Daughters of the Pioneers, serving the latter organization very ably as President. She has also been interested in civic work and in organizations which have for their object, the betterment of mankind.

Mrs. Merrill was optimistic and courageous throughout her long illness and her sweet resignation to God's will was a lesson in faith to all of her associates.



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